

KEY

To Success

WAY

To Happiness



MENTOR

TO

LEADER

*Discovery & Development
of
Mentors & Leaders*

Acharya Seshaiyah Kandamuru, Ph.D.

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Discovery & Development
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ACHARYA SESHIAH KANDAMURU, Ph.D.

Dedicated

to

My Wife

Mrs. K. PADMAVATHY

SYMBOLISM OF MENTORING

A mother sings lullaby to her child
A father nurtures his child
A teacher instructs the student
A prophet preaches the disciples
A consultant resolves the doubts of businessmen
A supervisor guides a scholar for a thesis
A coach trains sports persons
An interlocutor participates in a compromise
An artiste trains another artist to give performance

**THE COMMON CHARACTERISTIC IN ALL
THESE EXAMPLES
IS
MENTORING**

A student commits suicide for a failure in examination
A child evades the school
A businessman closes a good business abruptly
A lover commits suicide for the failure in love affair
A couple decides for a divorce on their first night
An employee resigns from his job
A manager fails to execute the plans
A rich person becomes bankrupt
A shrewd politician loses a contest

**THIS IS DUE TO LACK OF
MENTORING**

MISSION STATEMENT

- **To create a family of mentors**
- **To provide positive knowledge to more mentors**
- **To develop pedagogy & methodology for mentors**
- **To awaken the consciousness of politicians, bureaucrats and educationists**
- **To realize the importance of mentoring and introduce the subject of mentorship in the curricula of professional and non-professional courses**
- **To build human capital by bringing both mentors and mentees together**
- **To equip this nation with non-toxic leaders, politicians, bureaucrats, entrepreneurs, managers, teachers, technocrats, scientists, artistes and above all good citizens guided by noble mentors**
- **To inspire people to utilize the unutilized or underutilized knowledge and skills of mentors**
- **To establish good relationship between mentors and mentees by easing out misconceptions and wiping out wrong perceptions through mentoring processes and techniques**
- **To motivate disillusioned children to undergo mentoring**
- **To establish interest in diffident and depressed people to approach mentors for support and guidance**

PREFACE

Mentorship and leadership are indispensable to mould mankind in many directions. The influence of mentor and leader begins with the mother. Mentoring is a process of providing guidance to people for solving their problems. Leadership is a process of influencing people towards specific purposes. If future is an open page no mentoring is needed.

Great are the leaders whose mentors are great. Every leader has to play the role of mentor with his own followers. The present state of under development and suffering of the people can be attributed to poor mentoring and ineffective leading. India is a land of mentors who have mastered the methods and techniques of mentoring starting from Rishis, Sanyasis, grandparents, parents, teachers and priests who used to spend most of their time and efforts in mentoring people through parables and adages in which enough wit and wisdom has been stored. But, in the present day, mentoring has become a tough skill.

The deep desire of every individual is either to be a **leader** or a **mentor**. The test of civilization in a given social context is the quality of mentoring which shapes the intellect, character and excellence of people. Mentoring transforms from 'what you have been to what you are likely to be'.

I have authored this book from my background as a teacher, writer, trainer, researcher and mentor. The content in this book is developed from the notes prepared from different sources for my lectures during the last four decades. Thus, I owe a great deal to several authors and participants from whom I have developed my ideas to amalgamate the concepts of leadership and mentorship.

TIRUPATI
Dt.: 12-12-2017

ACHARYA SESHIAH KANDAMURU

FORE WORD

Mentors as thinkers, politicians as rulers, leaders as motivators, entrepreneurs as innovators and managers as synthesizers have been trying to develop people and societies for ages. Mentor and leader are two sides of a coin like theory and practice. But, an effective leader should invariably be an efficient mentor. So, successful are the leaders whose mentoring skills are high.

Today, people are insisting on freedom without responsibility, liberty without conscience, justice without concern and equity without rationality. This can be attributed to lack of proper mentoring.

The work done by Prof. Seshaiyah by blending mentorship and leadership will be useful to leaders in political, business, academic and administrative spheres. Unique features of this work include treatment of common sense, non-toxic and toxic nature of leaders and mentors, myths and realities of leadership and dilemmas of leadership. The author feels that there has been a degeneration of mentoring creating a profound impact on the development of India. As a result the problems of contemporary world including terrorism and extremism are becoming serious.

My co-author of “21 Leadership Lessons” deserves all appreciation for making available a book on mentorship and leadership when the society is at cross roads. This book undoubtedly serves to enlarge the horizons of thinkers and practitioners.

HYDERABAD.
Date: 11-11-2017

MURALI K. REDDY
Chairman, MAK Projects

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ACHARYA SESHIAH KANDAMURU

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**A MENTOR IS ONE WHO IS
FEARLESS
TO
ADVISE A PERSON
TO
CARRY OUT
A
GOOD DEED
AND
HOLD BACK
AN
EVIL ACT
IRRESPECTIVE
OF
THE STATUS AND POSITION OF
THE
MENTEE.**



**ACHARYA
SESHAIYAH
KANDAMURU**

The weal of society moves on the wheels of mentors and leaders.

Mentors and leaders create history. Mentors guide leaders through wisdom. Leaders influence followers through power. Leader is the back bone of society and Mentor is the beacon to a leader. The most alluring roles in the society are mentoring and leading. The present day global survival needs nobler mentors and value driven leaders. This book deals with the vital aspects of mentorship and leadership from a new perspective to enable people to understand and resolve their dilemmas.

Acharya Seshaiyah Kandamuru, M.Com., Ph.D. is a retired Professor of Commerce and Management of Sri Venkateswara University, Tirupati. Primarily, he is a teacher at heart apart from being an administrator, researcher, consultant, trainer and a mentor. He was the Founder Secretary of Bharatiya Vidya Bhavan, Tirupati Kendra School and Ex-Honorary Director of Andhra Pradesh Productivity Council, Tirupati.

He has organized thousands of programmes covering Leadership, Motivation, Communication, Organizational Behavior (OB) and Entrepreneurial Development including PMRY and CMEY. His mission is to convert problematic and lethargic children into successful career oriented people. He is a recipient of “*Pratibha Puraskar*”, “Best Citizens of India” “*Vijnana Vidvanmani*” and “*Siksha Ratna*”. His mission is to solve the real and notional problems of people. He mentors parents, children, men and women of all ages and positions to come out of their utopian thinking that damages their health, wealth and relationships. He authored articles and books on

**MENTOR
TO
LEADER**

Banking, Commerce, Children's Stories, "21 Leadership Lessons" (Co-authored), "Fate & Free-Will: The Philosophy of Fate and the Science of Free Will", "Leadership Proverbs", "Communication Skills", "Personality Development", "Sri Sreenivas Charitam" (Telugu Lyrics), "Nitya Jeevitamlo Bhagavad Gita" (Telugu), "Krishna", Poornima (Novel) and "Bala Kadha Sudha" and Brahmana Chaitanyam (Telugu).

Tharala Antharam"(Novel), "The Work Culture in Bhagavad Gita", "Lokagnanam", "The Physics of Philosophy" and "The Philosophy of Physics" are under print.

Mentors alone can harmonize desire and duty, idea and ideal and intellect and emotion.

AN INTRODUCTION TO HUMAN DEVELOPMENT, MENTORSHIP AND LEADERSHIP

In the coming centuries it will be mandatory to have mentors for the success and happiness of leaders.

The world, we live in, is too vast to comprehend. It evolved into the present position of affairs from the barbaric and savage state by the efforts of leaders guided by the mentors. The vital areas of life like knowledge, wealth, health, power and relationships needed the guidance of mentors. This inevitable process is vivid in the history, mythology and literature.

Mentor is an experienced and trusted advisor (Greek 'Mentor' and Indian 'Guru'). Leader is a person who can influence the followers by harnessing human energies and emotions. Entrepreneur is a person who can innovate to use the unused resources by balancing creativity with utility. The succession of the societies through the ideas of mentors, actions of the leaders and innovations of entrepreneurs has made the human *knowledge of cosmos* very vast and complex.

HUMAN KNOWLEDGE

Each system of knowledge had branched out through research and development into many, making each deeper than the rest. When the grey matter of human mind could think for thousands of years, geology could

travel into millions. The microscope unearthed the life of micro organisms. Telescope revealed stars beyond the reach of human eye. Biology found a microcosm –DNA and RNA- in the cell. Physics found this universe in the energy and atomic particles and waves. Physiology discovered inexhaustible mystery in every organ. Psychology dealt with memory, dreams and ESP covering intuition, clairvoyance, telepathy, third eye and sixth sense. Anthropology revealed the nature (heredity) and nurture (rear) and antiquity of man. Archeology unearthed the buried stories of men and women of forgotten empires. History provided the truth and fiction of the past. Theology stumbled in the midst of scientific revelations. New faiths and new Gods have been appeared creating new beliefs. Politics has established new methods of administration. Sociology has revealed the differences of caste, colour and creed. All activities of the society including education, health and religion have been merged into business for profit.

Paradoxically In the midst of unprecedented learning ignorance flourished. The obvious wealth of the people in the rich nations has turned into illth reflecting the socio-economic crisis. Science made small into big and big into small. Philosophy have small in big and big in small.

HUMAN TRAGEDY

The Universe has been an organic ‘Whole’ according to the Upanishadic vision of seers and sages.

AUM

**Purnamadah Puranamidam
Purnat Pundanmudachyata
Purnasaya Puranamadaya
Purnameva Vashisyate.**

(The visible is 'Whole'. The invisible is 'Whole'. The visible comes from the invisible. Still that is 'Whole' and this is 'Whole'). – *Isavasya Upanishad*

The world has been divided into many ways. Nature, people, work, God and atom have been divided resulting, the balkanization of human life into different domains-geographical, economic, social, psychological, intellectual, and spiritual, scientific and political. As a result the human dignity has not been guaranteed to improve the quality of life through justice, equality, freedom and fraternity.

There were thousands of wars killing many lives during the last hundreds of years in the name of freedom, equity, justice, socialism and God. Poor nations were exploited and conquered by the rich nations. In the name of ideology people have been committing inhuman activities. Hitler alone massacred millions of people. All these goings-on have made human life a tragedy. Human being is helpless and still groping in the darkness.

In the past people suffered from shortages of basic needs and natural calamities. Today people enjoy unimaginable resources. The effect of development is the ecological disaster, over-population, air-pollution, contaminated food causing greater damage to the flora and fauna. Plant, animal and human life on this planet is at a risk. As a result, the diseases of civilization like eye burns, congestions of lungs, heart attacks, cancer, depression and schizophrenia are growing. There are numerous signs of social disintegration and behavioural disorders manifesting violence, crimes, accidents, suicides, alcoholism and drug abuse.

Today, the time and space has been crunched. A man can swim in the sea, fly in the air, see far off things, and listen to people from distant places and land on other planets by using science and technology. But, science and technology could not meet the basic needs like food, shelter and clothing even to the tune of fifty per cent of population. Governments are advancing technology to transport people to other planets and working day-in and day-out in the defense establishments producing weapons of war. Some nations are spending millions of dollars for dumping and destroying bread, butter and food stuffs to maintain the market tempo when people in some other nations are eating leaves, roots and filthy stuff.

The test of civilization is how many books and stories in the literature are written and how many movies are made on the themes of love, compassion, sympathy, friendship and empathy. They are only a few in numbers. But books written and movies made on a single theme viz.,

“Revenge” is countless. A rough estimate of the literature between love and revenge can be in the ratio of 10:90. Even Shakespeare’s majority of dramas are tragedies. He could not produce one beautiful love story. His best love story “Romeo and Juliet” was the greatest tragedy. People are adopting and perpetuating the masculine oriented values of ‘Yin’ (‘Demanding’, ‘Aggressive’, ‘Competitive’, etc.) instead of Feminine values of ‘Yang’ (‘Responsive’, ‘Cooperative’, ‘Intuitive Harmonizing’, etc.).

As a result there is a profound crisis. The gulf between the Rich and Poor, North and South, Haves and Have-nots and in many other dimensions has been widening. Organizations are functioning like machines without human touch. Human beings are highly educated, tech-oriented and well trained to fit into mechanistic models to work without human sense.

Further, people who are supposed to be experts in various fields to solve problems could no longer do so. Economists are unable to understand the problems of population and inflation. Oncologists are confused with the causes of cancer. Cardiologists are baffled with the problems of heart strokes. Psychiatrists are perplexed by schizophrenia and are becoming more schizophrenic. Rulers could not feel the needs of the ruled. The richest are becoming bankrupt and poor suddenly. The theologians are agonized with spiritual problems and so on. This reminds the edict that “cobblers cannot provide shoes to their children”. In addition

to these social pathologies, there are many economic ills like galloping inflation, massive unemployment and a gross mal-distribution of income and wealth besides a rapid depletion of non-renewable sources of energy. The major problem grossly neglected is the population explosion.

*Why is it so? This is due to our failure to generate right information, preserve and pass it on from generation to generation by competent **mentors** and guide **leaders** to deal with problems at every level of the society.*

THE MOCKERY

Broad perspective of the world is lost replacing experience and intuition by empiricism and experiment. Each specialist has his own tunnel vision shutting out from the world view. The gap between knowledge and experience is widened. As such the amount of depression, vacuum, loneliness and isolation in the midst of many is prevalent making life more miserable driving to suicides. Innocent students even without experiencing the worldly problems are committing suicides. House wives are taking shelter in death in order to relieve themselves from their agonies. Society is suffering from poverty amidst plenty. Micro families lost the guidance, counseling and protection which were available in the joint family system. The bane of the society is many people take shelter under quack gurus and fake swamiji's for solace. *So, it appears that the*

present society is on the verge of bankruptcy for want of proper mentoring.

SELF KNOWLEDGE

‘Knowledge is power’ said, Francis Bacon. Hindu scriptures have widely quoted the need, importance and impact of knowledge on the society. The knowledge of an individual mind can be divided into four parts. The knowledge window as depicted in the following figure 1.1. contains knowledge of self and others in the first part. The second part contains only self knowledge. The third part is the knowledge available with others and the fourth part contains neither self nor with others.

Fig. 1.1

I I know & Others Know	II I alone know
III Others alone Know	IV Neither I nor & Others Know

So, the summary of the discussion is: I know 50 per cent and I don't know 50 per cent. To express mystically 50 per cent of known deducted from another 50 per cent of unknown amounts to zero. Thus, Philosophers emphasize ‘Know thyself’, “Who am I”, etc. Even, men of

wisdom like Socrates and Umar Khayyam said, 'I know one thing, that I know nothing'. Thus, the way out for this confusion is *Mentor*. *This is what the great warrior Arjuna did before Lord Krishna and brought out 'The Bhagavad Gita'*.

SUCCESS AND FAILURE: ROLE OF MENTOR

Life is the mathematics of permutations and combinations of success and failure, happiness and misery, joy and sorrow. The ultimate purpose of life is happiness. Success is a process of harmonizing head (thought), hand (work) and heart (love) on one hand and private life, family life, public life and professional life. This would enable to escape from the **fear of success** and **fear of failure** and make people happy as success is related to achievement and happiness is related to attitude.

SUCCESS VS HAPPINESS

Success and failure are relative terms. According to zero sum game, one man's success is another man's failure which is based on the principle of exclusiveness.

Happiness comes by

- having a purpose in life;
- having money for food, shelter and clothing;

- having freedom to do one's own work;
- having disease-free life; having loved ones; having success in love life;
- being free from greed; being free from envy at the success of others;
- having an attitude of rendering service to others; and having contentment.

The review of literature confirms that success of leadership is personal merit of the leader. But failure is certainly due to lack of proper mentoring. The matrix of success and failure and happiness and misery provides many variations. Different cultures adopt different matrices of success and failure and happiness and misery. This is evident from the philosophies of different societies in both east and west. In this respect the cultures of India and China have mastered the techniques of happiness and contentment through different systems of mentoring.

FACILITATORS FOR SUCCESS

To achieve success people in their multiple roles should possess different characteristics. Each role has certain *general features* besides specific *core features*. Therefore, the leaders, entrepreneurs, managers and so on invariably need mentors. To achieve success people generally require Knowledge of Technology, Finance, Human skills, Sound plans

with proper execution and constant evaluation. Besides, proper mentoring, to distinguish right from wrong, is a pre-requisite.

I. TO ACHIEVE SUCCESS LEADERS SHOULD POSSESS

1. Ability to influence people
2. An agreeable personality to attract followers
3. Subject knowledge to create self-image
4. Conviction in decision to implement plans
5. Readiness to shoulder responsibility
6. Solid courage and fearlessness to proceed with the job
7. Self-control to reconsider the decisions and actions
8. Sense of justice to consider the claims of stake holders
9. The attitude of 'give and take' to create love and trust
10. Empathy and sympathy to understand and respond
11. Resilience to continue the effort with new vigour.
12. *Proper mentoring to distinguish right from wrong*

CONSTRAINTS FOR SUCCESS

The factors that constrain success are listed out and purported hereunder.

1. Poor genetic code providing lower brain power to handle gigantic tasks.

2. Leading purposeless life.
3. Indifference to win and enjoy life.
4. Lack of knowledge and skill in a specific field of activity.
5. Lack of self-control, indiscipline or orderly behaviour.
6. Indulgence in gambling, sex, drinking and hunting.
7. Spending time in bad environment and acquiring bad habits through undesirable associations during childhood.
8. Indulging in Hearsay and gossiping.
9. A misguided pride and 'Self admiration'.
10. Habits of irresolution, indifference and indecision.
11. Noxious or negative behaviour.
12. Desire of 'something for nothing', a gambling instinct.
13. Brotherhood with the twins of indecision and procrastination.
14. An irrational apprehension or a mania about innumerable aspects.
15. Fear of God, devil, enemies, teachers and public speaking.
16. Undergoing the frustration process: aggression, regression, fixation, resignation, withdrawal and compensation.
17. Clinging to actions or inactions irresistibly.
18. The distrust among the business partners.
19. Sentimentalism and superstition creating fear and obsession.
20. Feeling work as drudgery and not as duty and delight.
21. Lack of concentration to acquire skill in action.
22. Spend-thrift, attitude and suffering from fear of poverty.
23. Lack of initiative, dynamism and enthusiasm.

24. Imprisoning oneself in to a narrow zone creating “closed” mind leading to narrow-mindedness and fanaticism.
25. Perishing with confrontation instead of prospering with cooperation.
26. Intentional or accidental dishonesty.
27. Egotistical sublimation and vanity creating troubles.
28. Limitation of imitation, an irresistible temptation.
29. Exhibition of affectation and over confidence.
30. An equivalent cause to all the above is “FAILURE TO HAVE PROPER MENTORING”. People can see others but not themselves. Mentors alone can see the mentees.

Thus, Mentor is a mirror to look into self finding out the strengths and weaknesses. An interesting story @ “The Brother and sister” provides an insight on this issue.

THE BROTHER AND SISTER

A man had two children, a son and daughter. The boy was very handsome and the girl only moderate. Both of them were young. It so happened that one day they were playing near the looking glass. The boy pleased with the mirror viewing himself for some time in a casual manner and presented to the girl how handsome he was. She resented it, and could not bear the insolence with which he spoke. She ran to her father immediately and complained of her brother, for having meddled with things which belonged to women only. The father embraced them

both with much love and affection and told them that he should like to have them look into a mirror every day with the intent in that the Boy's handsomeness may not be spoiled by an ugly temper. The girl should look in, to make up for the defects by the sweetness of her manners and the agreeableness in conversation.

Elucidation

Let those who are bestowed with a fine countenance, good health and immense strength remember that they are not earned by their toil but are the gifts showered on them by Providence. Education and reasoning should inculcate a pleasing personality in people so that the best qualities in them are not spoiled by their awkward behaviour. People can see the whole world with their eyes but never their face. Thus, for physical appearance one needs a mirror and for behavioural aspects a mentor. One must look into the mirror everyday not just to appreciate the physical beauty but with the intention of rectifying the shortcomings. Those who are deficient in their personal appearance should endeavour to enhance the faculties of the mind and stand out with good temper and an amenable conversation.

FAILURE

When the gap between expectations and results is higher it is considered to be a failure. The failure of a leader is highly significant when compared to the failure of a common folk.

The **attributes** for the failure in different walks of life cover:

1. The common ground for failure is lack of proper purposes, action plans with strategies, perseverance to continue the effort, flexibility to adapt to situations, courage to accept failures and proceed further with a new vigour.
2. Betrayal of trust and failure to meet commitments.
3. Failure to share the results with others due to greed.
4. Playing politics with sub-ordinates and associates and creating in-groups and out-groups.
5. Failure to shoulder the blame and shifting it upon others.
6. Catapulted into great positions either due to heredity or by accident without 'passion' or 'achievement motivation'.

CYCLE OF SUCCESS AND FAILURE

The cyclical process of success and failure consists of five stages:

- 1) **Exploration** stage covers the identification, recognition and discovery of an idea and its conversion into goals.
- 2) **Ideation** stage consists of the ideas, impressions and expressions which will take a concrete shape. The idea becomes an ideal. The vision is converted into a mission.
- 3) **Decision** stage considers what to do? When to do? Where to do? And How to do? The decision process consists of i) Identification of problem, ii) Collection of data, iii) Development of alternatives, and

iv) Selection, implementation and evaluation of an alternative. A right decision will lead to right action and good results and reverse is the case with the wrong ones.

A story from Greek Mythology exemplifies the cost of a snap decision that caused unprecedented disaster and death of hundreds of warriors in the Trojan War.

HELEN OF TROY

In Greek mythology, the story is about how Eris, the Goddess of Discord, was offended at being left out of a wedding. She tossed a golden apple marked "For the fairest" among the goddesses. In the context for the golden apple, Hera, Aphrodite, and Athena asked Zeus who among them was the fairest. The Zeus declined to pass judgment wisely. He referred them to Paris, a young Trojan prince with an eye for beauty.

Each of the three contestants tried to bribe Paris. Hera offered him power and riches. Athena said she would get him wisdom and victory in war. Aphrodite promised the most beautiful woman in the world. The young and hot-blooded Paris decreed Aphrodite as the fairest. But Hera and Athena threatened trouble for Paris.

Nevertheless, Aphrodite made good her pre-selection promise. She introduced Paris to Helen, a classic Grecian beauty. Unfortunately, Helen

was already married to Menelaus, King of Sparta. But this didn't deter Paris. He took Helen to Troy, where his father was the king.

Menelaus turned to his fellow Greek potentates for help. The Greeks mounted a land –and-sea attack across the Dardanelles launching a thousand ships. After a ten-year siege, Troy was finally taken by a trick. The Greeks hid soldiers in a hollow wooden horse left outside the city gates as a “peace offering.” After the wooden horse was brought inside the city, the concealed soldiers sneaked out and opened the gates of the city to the waiting invaders.

The snap decision that Paris made in giving the apple to Aphrodite cost him his own life, the sacking of the city and massacring his fellow citizens.

Elucidation

When there's only one prize in a beauty contest, the second prize is bound to cause jealousy. The snap judgment in choosing the best looking among three jealous goddesses without understanding the consequences has caused the catastrophe. What would have been his fate if he had chosen other alternatives?

A person should always take into cognizance all the forces that affect the decision in terms of its effects. This is where a person needs a mentor in order to not only avoiding the danger but also to enjoy success.

- 4) **Implementation** stage covers practices in terms of sharing the vision, mission, the process adopted and the results achieved.
- 5) **Exit** stage embraces both success and the failure leading to strengthening mission or exiting from the scene due to:
 - (A) The operation of sub-conscious mind-set,
 - (B) The obsolescence of decisiveness,
 - (C) Health and other associated problems,
 - (D) Obsolescence of values and ideals,
 - (E) Intoxication due to power, money and other vices,
 - (F) The role played by the courtiers and sycophants, and
 - (G) The ineffective or negative role of mentor in correcting failures.

Success and happiness reinforce each other to perpetuate world life.

CHAPTER-I

MENTOR: AN EPITOME OF KNOWLEDGE

For a good appearance have a 'mirror'.

For a good behaviour have a 'mentor'.

The world today is the product and property of knowledge accrued from mentors from time to time through many processes, methods and techniques. Over a period of time certain people in the society have devoted their lives to acquire, develop and disseminate knowledge that would be useful to future generations. Persons who have dedicated their lives by adopting such methods like study, experiment, research, meditation and penance. They have stored and passed on their knowledge from generation to generation. In India, the early Vedic, Puranic and other Scriptural teachings belong to this category. Teachers involved in such process are known as Sages, Seers, Rishis, Masters, Mystics and Gurus. Today they are called Mentors providing expertise to less experienced individuals to help advance their careers, enhance their education in different branches and build their networks. An inevitable activity in all areas, for all people of the society is mentoring.

MENTOR : CONCEPT

Mentor, mentoring and mentorship have been viewed in many ways. The substance of all of them is that a Mentor is a knowledgeable and wise person mentoring the mentee through mentorship. Mentee is a person who receives guidance from mentor. Mentoring is a process of advising and guiding the mentee appropriately. Mentorship is a relationship between mentor and mentee.

Mentor communicates to mentee through a structured relationship. In organizational setting, mentoring can be understood as a process of transmission of knowledge, both formally and informally of the knowledge perceived by the recipient as relevant to work, career and professional development. Mentoring entails formal communication, usually face-to-face and during a sustained period of time, between one person (mentor) and another person (mentee).

In Greek mythology, Mentor was the son of Alcumus, a friend of Odysseus. When Odysseus in his old age left for the Trojan War he placed Mentor in charge of his son, Telemachus. When Athena visited Telemachus she took the disguise of Mentor to hide herself from the suitors of Telemachus' mother Penelope. When Odysseus returns to Ithaca, Athena in the form of Mentor assumes the form of a swallow and diverts the suitors' arrows from Odysseus. The modern use of the word

mentor covers a trusted friend, counsellor, teacher, preceptor, usually a more experienced person or guru.

WHO CAN BE A MENTOR

The mentor is a special person who can make a great difference in the professional development of others. In a broader sense, mentor is an adviser, preceptor or counsellor, in any context irrespective of the hierarchy of positions like parents and children, supervisor and subordinates, leader and followers and master and disciples. In a narrow sense mentor is an elderly person who is competent to advise the mentees irrespective of their vocations, avocations, professions, jobs and activities. Thus, the common aspect for mentor and mentee is a 'wise counsel'. Everyone can't be a mentor just like that. The attitudes, skills and characteristics to be a mentor are many.

The mentor may be any of the following.

- A male or female with an educational qualification in science, technology, mathematics, philosophy and so on.
- A person with professionalism in the work.
- A person with enough experience in similar jobs.
- A professor, distant relative, friend of the family or former boss.

- A person whom one meets through professional associations or networking groups or even online social networks.
- A person who is admired and respected most.
- A person who has been already been a role model.
- A person who has already been helped on a smaller scale and who might be willing to formalize the relationship.
- An experienced teacher in the school for the student.
- An experienced colleague in the school.
- An experienced entrepreneur in the business.
- An experienced manager in the business endeavours.
- A member of the management association.
- An external adviser or consultant
- A mother, father, brother, uncle, aunty or any other elderly person with good experience and background.
- A legal adviser who solves litigations
- A doctor who cures diseases and improves health.

Many Sages and Seers like Bhrgu, Angiras, Atri, Vishwamitra, Kashyapa, Vasishta, Shandilya, Gowthama and so on and so forth have mentored the then emperors, commanders, kings and common folk. In Mythology, Krishna mentored Arjuna and Sakuni mentored Duryodhana. In the Ramayana Manthara mentored Kaikeyi, wife of King Dasaradha. In earlier, medieval and modern times also there have been many mentors providing wise counsel like Aristotle to Alexander the Great, Chanakya to Chandragupta, Ramdas to Shivaji, BairamKhan and Birbal to Akbar,

Timmarasu and Tenali Ramakrishna to Srikrishna Devaraya, Gopala Krishna Ghokle to Gandhi, Gandhi to Nehru and so on. In mythology and history we can find many toxic as well as non-toxic mentors.

Aurabindo, Sister Nivedita, Chandra Sekharananda Saraswati, Swami Atmananda Saraswati, Swami Chinmayananda, Anne Besant, Raja Ram Mohan Roy, Rabindranath Tagore, C.V.Raman, Visveswarayya, Aryabhatta, Rajagopalachari, R.D.Mujandar, Radha Kamal Mukarjee, R.N Dandekar, N.A. Palkhivala, Dr.S. Radha Krishnan, K.M.Munshi have played the mentoring roles. Nature constantly mentors everyone. (For inanimate mentors & mentoring roles, See Annexure-I)

SKILLS OF A MENTOR

A mentor has to possess certain skills which are acquired from his/her mentor through long years of experience in order to meet the needs of a mentee who is young without much experience and exposure. They include:

- 1. Observing skills:** The mentor makes a thorough observation of the mentee's problems.
- 2. Listening skills:** The mentor looks into the eyes, sees into heart, listens carefully, questions openly and shows empathy with a purpose of understanding.

3. **Advising skills:** The mentor gives guidance and makes the mentee solve his / her problems in a specific field.
4. **Confronting skills:** The mentor understands the mentee's ineffective behaviour and copes up effectively with the same.
5. **Convincing skills:** The mentor must convince mentees to win their heart.
6. **Feedback skills:** The mentor has to provide feedback in a constructive way differentiating between positive and negative feedback.
7. **Criticizing skills:** The mentor has to handle criticism of the mentees in an effective way.

FUNCTIONS AND ACTIVITIES OF THE MENTOR

Functions and activities of the mentor are prioritized as follows:

1. Understanding the needs of mentee.
2. Recording the time spent with mentee by the mentor.
3. Discussing issues, ideas, and plans of mentees.
4. Planning for an initial conference with mentee to review rights and duties before starting the mentoring.
5. Attending meetings at intervals to discuss progress and needs of mentoring.
6. Scheduling meetings mutually agreeable place and time.

7. Discussing issues like discipline, management, punctuality, policies and integrity.
8. Fixing a place for an informal get together for discussions with a lunch, dinner or coffee sessions.
9. Discussing and assessing strategies, competencies and activities.
10. Working out to encourage and motivate mentees.

BASICS FOR MENTORS

An effective mentor with certain essentials characteristics ensures the simplification of complicated aspects of mentoring.

1. Finding a good reason for being a mentor

For being a mentor one should have enough time, knowledge, energy, intelligence, logic, and urge to invest the same in another person. Further, a mentor should have an attitude of enjoying and helping the development of some other person.

2. Wishing to leave a legacy

A Mentor should have a desire to leave a legacy which makes a positive difference in future. This is nothing but a “pay back” by the mentor to his mentor from whom he received the guidance as a mentee in the past.

3. Accepting with discernment

A mentor has to probe for more information and think twice before saying 'yes' or 'no'. Such discernment includes:

- a. Will it be useful by being a mentor?
- b. Does it help self development?
- c. Whether the past experiences of mentoring would improve working relationship?

If the answers are positive mentor can go ahead.

4. Discovering the contribution

After a trial run for a few times to see whether it suits each other, mentor has to decide the contribution that he can make. Many prospective mentors feel that they have very little to contribute to the seekers of advice. But every mentor has to realize the fact that he/she has a fund of knowledge, abundant skills, experiences, lessons and the ability to understand mentees' thoughts, goals and dilemmas as an objective observer. One need not be a great thinker and an expert or a person with best answers. Many a time, most of the mentees are looking for listeners, sympathizers, motivators and people with genuine interest in helping them by discussing together and think through their options and decisions.

5. Discussing relevant factors before hand

Instead of entering into relationships straight away, discussion with mentees about their expectations is desirable. Trying to negotiate with mentee in free and frank terms is essential. They cover:

- a. How long the mutual relationship is likely to continue?
- b. How often and where meetings are to be taken place?
- c. What are the roles of mentees in learning activities to fulfill the goals?
- d. What is the process of mutual feedback and the methods of handling disagreements?
- e. How to maintain confidentiality and other related aspects that will affect mutual interests.

ATTITUDES OF A MENTOR

Attitudes are the cognitive processes of personality and behaviour of the persons. They are persistent tendencies to feel and behave in a particular way toward some object, person, thing, event or phenomenon. Attitudes may be good (fair) or bad (poor). Attitudes cover the emotional, informational and behavioural components which direct the behaviour of the persons. Attitudes contribute to personality. Attitudes are the bases for behaviour. Attitudes pilot the behaviour of people. Behaviour is the basis for human relationships. Human relationship is the basis for fruitful outcome. Mentor has to keep in mind the need to process certain attitudes

so as to end up the mentorship mutually beneficial. A few attitudes that are to be kept in mind by the mentor are discussed hereunder.

1. Mentor as a guide

A mentor is to act as a guide, an adviser or a counsellor drawing largely from his own experiences. Mentor is a person who wishes to support other members and helps them in their career.

2. Mentor as a knower

A mentor must understand his/her own attitudes, values, competencies and limitations through intra-vision and inter-vision as part of mentoring.

3. Mentor as an elderly person with patience

A mentor must show tolerance and patience and be positive and helpful towards the learning capacities of the mentee.

4. Mentor as a balanced person

A mentor must keep the balance between intimacy, concern and professional distance. A mentor therefore, must have knowledgeable about the phenomenon of transference in professional relationships.

5. Mentor as a self-critic

A mentor must be capable of being open and sensitive in the relationship with the mentee and also cope up with criticism of the mentee. Self criticism of mentor is an asset that will enhance the status of a mentor.

6. Mentor as a professional

A mentor should feel justified for being a mentor with professional, knowledge, skills and experiences.

7. Mentor as negotiator

A mentor should have an inclination to negotiate with the mentee on several factors including how long the structured part of relationship is likely to last, how often and where they'll meet and other mutually related aspects.

8. Mentor as an adviser

A mentor has to render advice to lead the process of managing relationships and help them learn sensitivity.

9. Mentor as a motivator

Mentor has to inject self-confidence and positive qualities like integrity and service orientation. A mentor also has to provide mentees with positive feedback on their performance.

10. Mentor as a beneficiary

A mentor must be ready to share the information pertaining to the benefits he/she secures from the relationship with the mentee. It would enable the mentee feel that the mentor, being a guide to the mentee, is also enjoying the fruits.

11. Mentor as a change agent

A mentor has to be ready to pass through different phases of relationship with mentee moving from formal to informal and structured to casual. The mentor may also use the mentee for mentoring others. Thus, the mentor and mentee may become friends and partners in due course.

CHARACTERISTICS OF MENTOR

A good mentor should possess the 'Spirit' of guiding mentees by being endowed with Seven 'C's like:

- 1. Competence**
- 2. Character**
- 3. Communication**
- 4. Commonsense**
- 5. Consciousness**
- 6. Conviction**
- 7. Conscience**

1. COMPETENCE

A mentor should possess high competence. Human evolution has its origin in competence. It has been processed through know-how-which includes knowledge, skills and attitudes over millions of years. But for the competence, human beings would have confined themselves to the caves or to the tree tops. Modern life is inevitably controlled by many gadgets and appliances that have been brought into use through science and technology. The nations, which have specialized in a specific branch, field or activity, are enjoying a 'comparative advantage' and 'competitive edge' through knowledge and its application. This aspect divides individuals and nations into developed and developing. The present day world is characterized by intelligence and information as a vital capital that has been making some as rulers gaining power by influencing and controlling others. This can be attributed to the leaders guided by mentors. Thus, it is beyond doubt that the competencies of mentors in various fields have

become indispensable to guide leaders. In this context, the universal sayings on 'guru' or 'mentor' are of paramount importance.

(A) *“Gurur Brahma, Gurur Vishnu,
Gurur Devo Maheswara
Gurur Sakshat Parabrahma
Tasmaisri Guravenamaha”*

(Guru is Creator, Guru is Preserver and Guru is Dissolver, Guru is Supreme and beyond all.)

(B) *“Guru bina gathi nahi.”*

(Without Guru no direction to life.)

2. CHARACTER

A mentor is a person who possesses high character and conduct. He/she must be above others with the nobility practiced in one's own life. When character is the built-in structure of a mentor in the body, mind and heart; the conduct is the functional side of the mentor through transactions made with others. The character and conduct cannot be separated into different entities. They operate together supplementing and complementing each other. They are reinforced by each other. In a large society people with character and conduct constitute a microscopic

minority. They are designated as gurus, saints, sages, philosophers, masters, mystics or mentors.

A mentor must be in a position to arrive at the truth after asking several questions and raising various doubts and objections. In course of conversation he/she should ask discerning questions, refute answers, suggest alternatives, express doubts, reveal contradictions and make others speak and comment. Mentor should be frank and fearless. But, mentor should not be a sophist who wishes to win others and prove that he/she is right at all times and at any cost, and prove that the other person (mentee) is wrong.

The Satwik, Rajasik and Tamasik Gunas (qualities) of Sankhya Philosophy and the Parent, Adult and Child Ego states of Erick Bernie analyze the character and conduct of individuals. This is known as Transactional Analysis. An individual with high integrity, honesty, sympathy, empathy and other positive principles and norms prescribed by the scriptures is certified as: “His/Her Character and Conduct is good or exemplary”. Thus, a mentor should possess good character and conduct to guide mentees properly.

3. COMMUNICATON

A mentor is a person who knows the content to be communicated in appropriate context through proper methods. Most often people do not

share their information with others. Normally, persons suppress, exaggerate or distort information. Many a time people deviate from the realities of the situation and expectations of others. Often decisions made either on the information suppressed or exaggerated results in wrong decisions and never conform to the objectives and results. People communicate either over-authoritatively or over-submissively. Mentor has to avoid these extremes so as to provide required information in required time in required form to the mentee. He should be dialectic holding conversation with the aim of arriving at an understanding of the situation from conflicting opinions so as to create maximum good to the mentee. In a nut shell, a mentor has to provide right information, in a right time, in right place, and to a right mentee through a right process for the well being of all.

4. COMMONSENSE

A mentor is a person who possesses higher degree of Commonsense. The term commonsense is derived from the Latin word 'sense communis'. 'Communis' means 'common'. 'Common' means pertaining or belonging equally to all or an entire community. Sense is any of the faculties like seeing, hearing, smelling, tasting and feeling collectively. 'Make sense' means to be reasonable or comprehensible. 'Sensible' means having, using or showing good sense or sound judgment capable of being perceived by the senses. It can be said that, "Best way to gain commonsense is to use all the five senses".

The entire world is a product of our sensations, mind and its fantasy. The truths and scientific theories are the commonest things. Commonsense, thus, is a simple thing or an elementary human logic which is against imagination. The term commonsense has different meanings in different periods. In philosophy it is a mental faculty or an attitude. In Greek and Roman philosophy, “commonsense” is that which is common to all senses or the ideas common to all men. According to Aristotle commonsense is a general centralizing faculty, which means one apprehends the “common sensibles” like motion, rest, figure, magnitude, number, size, shape, colour, taste and unity. In Stoic Philosophy, all rational minds have innately certain notions in common. Hence, what is common to all men may be presumed to be true. The World Book dictionary provides the meaning for common- sense as the good sense in every day affairs. It is the ‘practical intelligence’. It is the ‘normal or ‘native intelligence’. Therefore, commonsense can be called as the rational, universal or general sense. An old farmer may not have much education but had managed with a lot of commonsense. It is hoped that in the event of another big war the world powers may summon enough commonsense to avoid atomic mass destruction.

A mentor, thus, has to possess high commonsense to guide mentees. A mentor, with high commonsense, sound practical intelligence and fair judgment even without specialized knowledge and training can bridge the gap between theory and practice. Such mentor can behave against all dogmas, superstitions and utopian thinking. Commonsense converts

knowledge into wisdom. So a mentor of high commonsense realizes the need of humility, righteousness and balance of mind. The emotionality of mind is controlled by commonsense. Eccentricity and extravagance can be controlled by a person of high commonsense.

5. CONSCIOUSNESS

A mentor is a person who possesses high consciousness or awareness to understand the causes and consequences of the aspirations, actions and achievements of the mentees. Consciousness is inter-dependence, inter-connectedness and inter-relationship of the people, things, events and phenomena as an integrated whole. Consciousness is the awareness of worldly activities in terms of planning, executing and reviewing. The potentiality of consciousness is to analyze a thing, an event, a phenomenon or an activity from its cyclical, dualistic, continuum, parallel, mutual and opposite points of view for proper understanding. So, a conscious mentor can visualize the happenings in advance and also can manage self, others and affairs which are caused due to continuous and constant change of the world. Change changes change. It acts as a cause and effect to i) planned change and ii) natural change. Every decision made by a person is to bring out a desired change. A conscious mentor can analyze carefully how the changes brought by 'decision commitments' affect several other aspects like continuity, costs, culture and so on and guide a mentee accordingly.

6. CONVICTION

A mentor is a person who possesses high conviction. It is confidence, self-assurance, certainty and fervor with which one is prepared to undertake the work or project. A mentor can also guide the mentee in critical junctures with conviction. It is the firm belief to do the things in the desired fashion. Conviction in mentoring is welcoming to mentee, counting the honesty of the mentor and safety of the ideas offered by mentor, to be followed by mentees sincerely. Trust-breaking behaviours such as canceling appointments without compelling reasons, talking negatively about others or criticizing unfairly mentees before others are against to conviction. Sharing information and feed back with mentee is the test of conviction of the mentor which creates confidence and togetherness between mentor and mentee.

7. CONSCIENCE

Conscience is the sense of right and wrong. It is an awareness of one's surroundings, actions and conditions. Conscience is a moral sense of differentiation of good from bad. Inner feeling as to the goodness or otherwise of one's behaviour or a standard behaviour are the byproducts of conscience. People may be very good at their knowledge and skills but their behaviour may not match with the moral standards. The gap between good and bad is the measure of conscience. Modern organizations are running after people with high quality of moral sense rather than technical

competence. Attitudes of the people, thus, are taken very seriously in all employment opportunities. Mentors play vital role in this respect. Positive or non-toxic mentors and leaders endow with high conscience as against toxic mentors and leaders with low conscience. The conscience, thus, is crucial to develop good people and societies through good advices from good mentors. Otherwise, the toxic leaders mis-guided by toxic mentors may land the social fabric in chaos.

BENEFITS TO MENTOR

Mentors receive numerous benefits for playing effective role.

- 1. Learning :** A mentor can learn from mentees
 - (i) New knowledge,
 - (ii) New job-specific skills,
 - (iii) Human skills and
 - (iv) Self-knowledge.
- 2. Pay back:** A mentee reciprocates to mentor either directly or indirectly for having received guidance.
- 3. Personal pay offs:** When mentees are successful, they often reward their mentors and express grateful thanks.
- 4. Recognition:** Mentors are recognized by mentees, their peers superiors and management for being effective mentors.
- 5. Extra work:** Mentees share or assist the extra routine work, research and other related activities of mentor.

6. **Regeneration:** An effective mentoring enables to realize that a new generation is coming behind the mentor.
7. **Refreshing emotions:** Mentees refresh mentors through many positive feelings like pride, happiness and contentment.
8. **Organizational contribution:** Mentoring helps develop job satisfaction to mentees and improve quality and productivity.
9. **Creating better world:** Mentor shares the life's wisdom which is powerful way to change this world.

We need more mentors along with technocrats and leaders to attain prosperity in future.

***MENTOR AND LEADER ARE
AKIN TO EACH OTHER
SUPPLEMENTING AND COMPLIMENTING
IN THEIR EFFORTS AND OUTCOME MUTUALLY.
LEADER NOT SUPPORTED BY
A MENTOR IS BLIND.
MENTOR NOT SUPPORTED
BY A LEADER IS LAME.***

CHAPTER- II

MENTEE: RECIPIENT OF WISDOM

One can live happily without wealth and spirituality but not without mentors.

Since birth, every human being is a mentee depending on others. An infant needs the support and guidance of mother and father. An adolescent requires the support of teachers and an adult needs friends for social acquaintance. Therefore, a common phenomenon for a human being is getting support from others for ideas, decisions and actions. Those who can provide such guidance are known as mentors. Throughout evolution, one finds the mentoring as a continuous and a common process. Mentoring is carried out by mentors through different processes and methods. Generally, the dissemination of knowledge from generation to generation has been done through mentoring. However, specifically mentor and mentee work together to unravel the unresolved dilemmas, doubts and predicaments. An interesting aspect in mentoring is its duality. Human being plays the roles of both mentor and mentee serially and sometimes simultaneously.

MENTEE: CONCEPT

Mentee is a passionate person seeking guidance from mentor to achieve specific goals. Thus, mentee is an off shoot or a back formation of mentor. Mentee, as the student of a mentor is called a *protégé*. Mentee is the most widely used term now for the position of the recipient. A mentee, being human, is naturally endowed with strengths and frailties. As such his/her behaviour is subjected to several conflicting feelings and cognitive forces of behaviour. Owing to this they are prone to commit mistakes in course of their dealings. As a result they are misguided by their emotions, knowledge and experiences due to lack of proper introspection. For that reason a mentor is indispensable to act as a guide, a compass or a mirror to balance the extremes by revealing the realities of life and insights of experiences.

WHO CAN BE A MENTEE

A person needs a mentor who is interested in undertaking a project or confronted with conflict, dilemma, predicament, deadlock and confusion about the action to be undertaken in a given context. People who need mentors specifically are those who often face critical situations and fail to decide upon the action to be initiated. They include:

- A leader to balance personal interests, followers' needs and beneficiaries' interests.

- An entrepreneur to harmonize innovations and utilities.
- A student to gain knowledge reinforced by character.
- A teacher to mould the students for knowledge and conduct.
- A poor performer for transformation.
- A person of inferiority complex to realize his potentialities.
- A person of superiority complex to understand his limitations.
- A superior to be empathetic towards subordinates.
- A follower to imbibe discipline.
- A subordinate to develop devotion to duty.
- A head of an institution to harness the resources.
- A child to respect and be obedient to elders.
- A sports person to develop sportive spirit.
- A gambler to realize the consequences of the negative habits.
- A speculator to be ever wary of the unexpected.
- A sick person for speedy recovery.
- A doctor to be conscious of his/her divine role.
- A lawyer to render reliable service to his/her clients.
- A professional to serve with integrity and sincerity.
- A parent to rear children as good citizens.

NEED FOR MENTORS

A mentor is needed to enrich the work-life experience, discuss options without judgment and give proper feedback with different perspectives to a mentee. A mentee must initiate the participation of

mentor in the mentoring programme. Once, a mentee develops an acquaintance with the mentor, he/she gains the freedom to raise issues that are important through open communication.

A few important aspects to emphasise the need for mentors are given below.

1. To make mentee a reflective learner;
2. To create awareness on values of life and profession;
3. To play an effective role of a teacher;
4. To create awareness of strengths and weaknesses;
5. To develop commitment to the job;
6. To increase knowledge skills and change the attitudes.
7. To teach self reliance for success and resilience in failure of mentee;
and
8. To make a self confident professional.

SELECTION OF A MENTOR BY MENTEES

Having decided to utilize the guidance of a mentor, the mentee beforehand has to sketch out different components of the whole exercise of their association.

1. Prepare a list of prospective mentors.

2. Research about their potentialities and background with the available information.
3. Short list good mentors who can match the goals.
4. Write a letter or email or make a call and seek an appointment with mentor.
5. Prepare a list of questions for discussion and the feedback mechanism with mentor.
6. Select a purpose oriented mentor and fix a meeting.
7. Enquire the history and current status of a mentor.
8. State your goals and put forth the proposal.
9. Express the desire for a relationship with the mentor if the responses are favourable.
10. Send a note of thanks and perhaps a gift for the acceptance.
11. Review, discuss and initiate action on the suggestions offered by a mentor.
12. Identify a list of goals to be fulfilled during mentoring schedule.
13. Request for a second appointment and propose a mentoring relationship spelling out the goals and expectations.
14. Prepare a written agreement if needed.

GUIDELINES FOR MENTEES

After selecting a suitable mentor a mentee should bring into play various phases of their association for achieving better results.

- Take the initiative suggesting topics for discussion and asking for advice.
- Be considerate to mentor's time.
- Listen attentively to the suggestions of mentor.
- Be watchful of the seemingly present irrelevance which may become useful in future.
- Be complete but concise in comments and explanations.
- Consider seriously all advices received from mentors.
- Point out how mentoring is helpful.
- Follow instructions of mentor carefully.
- Maintain punctuality.
- Show appreciation for the assistance received from mentor.
- Make it easy for mentor to give constructive feedback at frequent intervals
- Assume that the mentorship is purely professional.
- Make positive or neutral comments only about mentor before others.
- Be prepared to upgrade the mentor-mentee relationship after some acquaintance.

ESSENTIALS FOR MENTEES

Mentees need mentors to discuss the matter that is secret and confidential. Towards this, mentee has to know the essentials. This is a reminder just to be sure that good mentoring is not missed for achieving the set goals.

1. Mentee should recognize that mentoring is a developmental tool

Mentors are truly valuable helpers. They can inspire, teach and encourage towards goals. Keep one or more mentors as a part of personal development strategy.

2. Mentee should select right mentor to serve the interests

It's always tempting to select a mentor, especially if a mentee feels that he would be extremely helpful. Before a mentee identifies a mentor, think about *what* he wants to learn and develop. Only when a mentee has a pretty strong idea of what skills, knowledge, or attitudes/perspectives to be gained, the mentor can be ready to do the best.

3. Mentee should wait for the ideal mentor among the available

A right mentor is to be selected in order to receive the right advice. The style of mentee should match with the style of the mentor. To match the personalities of a mentor, the mentee should have strong soft skills. In this aspect mentees can learn much from an *ideal* mentor. Flexible and skillful mentors are to be identified to learn the best lessons. In short, spot a variety of potential mentors and decide what you can gain from each of them.

4. Mentee should lead or manage good relationship

Normally mentor has to initiate and manage the relationships. The trend now is that a mentee has to guide and direct the process. Mentee should be sure to discuss the roles early at the beginning of relationship. Mentee has to ask mentor directly to take lead, assume responsibility to keep everything on track. Mentee should be sensitive to good mentoring protocol. It calls honouring mentors' needs and schedules.

5. Mentee should negotiate several factors with mentor

A mentee has to negotiate all the related issues that affect mentor and mentee. Mutually suitable time is to be fixed for their meetings to discuss and find a workable solution and also they have to decide in advance the mutual expectations during their association.

6. Mentee should meet the terms of mentor

Mentor is always a respectful person for being in the position of a Guru. So, mentee has to be cautious to fulfill meticulously the accepted or agreed tasks. In other words, a mentee is obligatory to mentor and should undertake the duties with devotion and dedication in order to gain respect from mentor.

7. Mentee should have the objective of becoming a mentor

A mentee has an obligation of becoming a mentor. Mentoring by a mentor is not simply to benefit the mentee for fulfilling selfish interests. There is a big social obligation for both mentor and mentee. Similarly every mentee has to assume the role of mentor in course of time to guide his/her own mentees. Thus, mentoring and mentorship should become a human chain to maintain good values, noble thinking and right activities in the societies for generations to come.

CHARACTERISTIC OF MENTEES

A mentee has to choose a right mentor in order to find solutions to overcome the difficulties solve the problems or clarify the doubts. Towards this the characteristics of mentor are related to '**spirit**' as against the characteristics of mentee allied with '**sense**'. Mentees should possess a sense of fairness, sincerity and commitment. The following are a few '**sense-characteristics**' that are essential to any human being and especially to a mentee to have a successful and happy career.

- **Sense of desire** to create life energy.
- **Sense of mission** to remind the purpose constantly.
- **Sense of action** to remind the duty and obligation.
- **Sense of listening** to enable mentees to follow the instructions of mentors carefully.

- **Sense of time** to inculcate punctuality in the mentees
- **Sense of understanding** to promote clarity.
- **Sense of implementation** to create commitment to the solution.
- **Sense of feed back** to enable mentee and mentor to recycle the available information.
- **Sense of obedience** to create respect towards mentor.
- **Sense of urgency** to drive out delays.
- **Sense of cooperation** to create a voluntary effort without supervision of outsiders.
- **Sense of dedication** to create commitment.
- **Sense of speaking** to create awareness in transmitting information.
- **Sense of reading** to create understanding of the ideas, opinions and thoughts of mentors.
- **Sense of interaction** to teach proper questioning and involvement in good conversation.
- **Sense of security** to provide care and protection.
- **Sense of confidence** to create the feeling of fearlessness in discharging duties.
- **Sense of reciprocity** to develop the approach of 'give and take'.
- **Sense of acknowledgement** to develop the habit of expressing gratitude for the help rendered by mentor.

BENEFITS TO MENTEES

Many benefits can be derived by mentees when they are under the guidance and protection of competent mentors.

- Increasing confidence in the journey towards success.
- Increasing desire to pursue a career in their field.
- Creating higher level of satisfaction for being with the Mentor.
- Enjoying personal satisfaction for the feeling that they also can help someone else.
- Helping to grow professionally through sharing knowledge and providing new perspectives.
- Using professional skills including better mentoring within their company/family/organization.
- Enhancing greater commitment to their fields of operations and their employers.
- Creating higher degree of confidence to build, crystallize and reflect experiences and career guidance.
- Providing more opportunities to develop others in the same field of activity.
- Providing greater exposure to new trends, concepts and techniques.
- Providing better opportunity to expand networks and foster professional relationships.
- Providing an opportunity to build and enhance an environment of coaching and mentoring skills.

- Providing better exposure to the culture and practices in other organizations.
- Building a strong membership base of mentors and supporting to the formation of a 'think tank'.
- Enhancing the professionalism among people who are desirous of becoming mentors.

What and where, when and how and why and who are the basic conceptual mentors providing all knowledge needed by the mankind - (Adapted from Rudyard Kipling)

CHAPTER – III

MENTORING: THE STEERING PROCESS

Mentor is a preceptor to evolve and mould the personality of a mentee.

Mentoring is a process of guiding mentee by mentor through mentorship. Mentorship is a trusted relationship. The purpose of mentoring is to provide advice and other benefits to mentee by the mentor. It is a fostered relationship over a period of time. Mentoring is widely used as a means of helping to develop skills, confidence, support, career progression and personal development. Many mentoring programmes are in vogue in many fields including personal life, public health, education, social service industry and international business. Mentoring may be larger with highly structured systems consisting of many participants or smaller with loose organizational structures or individuals.

CONCEPT OF MENTORING

Mentoring is an indispensable element in all human relationships fashioned by **romantic** and **logical** episodes. Though it has been recognized as an important and sacred practice, it lost its purity due to the

onslaughts of civilizations. For this purpose, mentoring is broadly defined to include activities such as

1. Information sharing,
2. Informal teaching,
3. General career advice,
4. Problem solving,
5. Crisis management,
6. Conflict resolution and
7. Job coaching.

Another alternative but effective approach to mentoring in some circumstances is 'Twinning'. Twinning is an activity of capacity-building. There are organizations in both developed and developing countries which use twinning. Twinning also has many benefits and challenges like mentoring. In general, mentoring entails the establishment of a long-term process, built on mutual respect and good communication with the objective of achieving pre-determined goals as defined by the partners. Depending on the needs of the mentee and the limitations of time and resources of a mentor, a programme may be designed to provide support through many means.

OBJECTIVES OF MENTORING

Mentoring has specific objectives that include among others:

1. Enhancing the career development of mentees;
2. To providing a better understanding of the different work practices;
3. Offering avenues for support and advice;

4. To Increasing the networking;
5. Opening the lines of communication between mentors and mentees;
6. Reviewing mentoring programme as part of an overall strategy to encourage mentees to reach their full career potential;
7. Designing mentoring programme to achieve multiple objectives;
8. Benefiting mentors for mentoring the mentees;
9. Allowing mentor and mentee to tap the wealth of knowledge and experience;
10. To develop a broader view of various choices through increasing exposure to different ideas and experiences;
11. Improving performance in their current positions;
12. To encouraging mentor and mentee move into uncharted territory;
13. Providing an opportunity to build a network of professional relationships;
14. Offering exposure to leaders and business entrepreneurs;
15. Offering feedback for rectification of the defects;
16. Providing a perspective on business and economic development;
17. Providing knowledge to work at senior levels and on various options; and
18. Navigating through one's chosen career.

FEATURES OF MENTORING PROGRAMME

Some mentoring programmes specify limits on the legal liability of mentors in the mentees' actions depending on the nature of the

programme. Though there are many variations in mentoring programmes according to the purposes of mentees, successful mentoring programmes have certain common features.

The common features of a mentoring programme are:

1. Establishing clearly defined and mutually agreed-upon objectives;
2. Expressing the purpose of the programme to provide clarity;
3. Bringing together the mentors and mentees;
4. Identifying and understanding expectations of both mentor and mentees;
5. Developing information, guidance materials and a draft agreement of mentoring;
6. Receiving commitment from the mentors;
7. Clarifying the roles of mentors and mentees;
8. Designing flexible structures;
9. Communicating the programme through proper systems;
10. Understanding and designing mentoring programme for a long-term use rather than for immediate benefits;
11. Training the coordinators for mentoring;
12. Establishing support structures for both parties;
13. Making available the mentors who are able to commit to a mentoring relationship that extends over a period of time;

14. Committing mentees who are equally willing and able to cope up with the mentoring relationship;
15. Implementing systematic evaluation process; and
16. Establishing a feedback process by;
 - (a) Providing positive and corrective feedback,
 - (b) Expressing thanks for receiving positive feedback,
 - (c) Using the information for reinforcing efforts, and
 - (d) Taking corrective action for future improvement.

STAGES OF THE MENTORING PROCESS

Mentoring process includes a number of stages involving different activities between mentor and mentee. Different mentors have different strengths and weaknesses. Whatever approach or style is used, it should ensure the most effective help to the mentees within a well thought out and flexible framework.

The stages of mentoring include the following.

I. Exploration stage

Exploration stage reflects upon what mentoring involves and assessing a mentor through different steps.

- Clarifying the aims and objectives of mentoring;
- Planning the process of mentoring;

- Negotiating agreement for mentoring;
- Asking open questions;
- Taking the lead by listening;
- Developing complete mentoring structure; and
- Paying attention to the relationship.

II. Discovery stage

This Stage reflects the shared understanding between mentor and mentee.

- Scheduling for a mentoring meeting;
- Mapping the mentoring process; and
- Enhancing shared understanding of the mentoring process and relationship and developing the mentee's ability to use the model independently.

III. Maintaining stage

This stage involves the knowing of various steps that need for mentoring.

- Negotiating an agenda;
- Helping the mentee to arrive at his or her answers; and
- Understanding about different listening styles and recognizing the importance of listening and questioning.

IV. Concluding stage

This stage reflects the summarizing and reviewing.

- Summarizing to see the grounds that have been covered and needs for further attention; and
- Reviewing the mentoring relationship over time, so as to see whether the mentee moves towards achieving the goals identified in the earlier relationship.

CHALLENGES OF MENTORING PROGRAMME

There are several challenges in designing and implementing the mentoring programme. The common areas which hinder the achievement of objectives are:

1. **Availability** of competent mentors with commitment of time and effort and willingness to engage another individual in a mutually respectful and supportive manner;
2. **Disparity** in the language skills between mentors and mentees, depending on the area of expertise;
3. **Inadequacy** of time for programme development, implementation, co-ordination and monitoring;
4. **Inarticulation** of the objectives and expectations;
5. **Mismatch** between mentor and mentees due to different cultural diversities;
6. **Lack** of co-ordination or support between mentor and mentees;

7. **Under-estimation** of the level of commitment required by both parties in mentoring relationship; and
8. **improper** evaluation and feedback process.

BENEFITS OF MENTORING

Many are the benefits to both mentors and mentees through mentoring.

1. Basic advantage of mentoring is creating a learning relationship between two professionals, one being more experienced than the other.
2. Both learn from their relationship and both develop their professional identity. In fact, it is the only area where there will be win-win situations. In other human transactions, the zero sum game operates.
3. Mentoring yields many benefits to mentor and mentee. Mentees gain knowledge, understanding, support, love, trust, improving work environment, clarification for doubts, avoiding confusion and so on and so forth.
4. Mentoring is appropriate in all personal and professional contexts. People irrespective of age and ability can benefit from being mentored or from serving as mentors.
5. Mentees can become good mentors in course of time by transferred skills, knowledge and attitudes from mentors.
6. Mentees acquire mentoring skills, knowledge and attitudes directly from their mentors without specific training.

7. The uniqueness is that a mentor also secures many of the benefits enjoyed by the mentee.

TYPES OF MENTORING

The types of Mentoring vary widely according to life situations. Without passing on the 'knowledge' and 'wisdom' from mentor to mentee through mentoring process including guidance, counselling and advising, this world would have been totally different. The social and organizational hierarchy cannot run without the element of mentoring. Mentoring passes through many processes including top-down and bottom up. It starts from childhood in the life of a person. As one passes through different stages of life one comes across or experiences various types of mentoring. Hereunder mentioned are some of the types of mentoring.

1. Formal Mentoring

In formal mentoring, many persons in their roles as parents, elders, seniors, knowledgeable persons, etc., act as mentors.

Mentoring children by Parents

Mentoring students by Teachers

Mentoring leaders by Advisors

Mentoring entrepreneurs by seniors

Mentoring politicians by Political thinkers

Mentoring bureaucrats by Senior Officers

Mentoring disciples by Gurus

Mentoring devotees by Masters

Mentoring followers by Leaders

Mentoring learners by Tutors

Mentoring colleagues by Peers

Mentoring trainees by Coaches

The tools used in formal mentoring include discussions, meetings, academic courses, workshops, self-study tapes and CDs and other audio and video gadgets, role playing and other training methods.

2. Informal or distance mentoring

When time and cost are prohibitive informal or ‘distance mentoring’ is the right path. Distance mentoring is like distance learning where there is no opportunity for a direct mentor-mentee relationship and interaction. A crucial step in ‘distance mentoring’ is checking the beliefs and feelings about the appropriateness of the strategy. When people are shy to communicate the issues face-to-face due to disturbed moods, thoughts and emotions, distance mentoring is highly suitable. Distance mentoring would be a viable strategy to solve many problems that cannot be tackled through formal mentoring. Distance mentoring rectifies the deficiencies of formal mentoring. The tools or sources used for indirect mentoring cover books, scriptures, project reports, anecdotes, experiences, historical

events, archeological evidences, celluloid, e-mentoring and telephone conversation.

3. Self mentoring

Self knowledge is needed for self mentoring. The oldest preaching is “know thy self.” Self-analysis is the ultimate source for self mentoring. Even a reputed mentor may err when it comes to self. In mentoring one should know his/her weaknesses in order to bridge the gap or eliminate it entirely or behave without bias. Nevertheless, self-mentoring is undesirable on many an occasion.

MENTORING AND COACHING

Literature emphasizes that manager alone can be a ‘coach’ for the professional worker. Good mentoring consists of all possible interventions. Coaching helps a person develop into a learning professional in a learning organization. Coaching contains in itself the dualism of support and assessment. Coaching is preferred as a special form of help concerning the personal and professional development of another person. Mentor must be a well developed professional to include coaching activities in the mentoring work. Mentoring is the first stage and coaching is a developed stage in certain activities. Mentoring is a pushing-in activity and coaching is a pulling-out activity. Mentoring is seen here as giving information and advice and coaching is seen as the

stimulus to self reflection and self problem solving. Coaching provides for the development of the self reflective, self problem solving and self assessing capacities of others.

PRECAUTIONS IN MENTORING

Though mentoring has many advantages, certain safeguards are to be considered before designing a programme to fulfill the purposes of both mentor and mentee and at the same time serve the interest of the society in general.

1. Effective mentoring in place of poor mentoring

Poor mentoring is one which is without well defined goals and structure. It will be harmful when mentors favour and push their own goals instead of the mentees. It supports unethical or illegal purposes and takes unfair advantage of their mentees.

2. Active mentoring relationships

Since mentoring relationships exist mainly for growth and success, it makes sense when the relationships are harmonious. Based on many years of observing mentoring relationships, they tend to be more satisfying for both parties when both the mentor and the mentee take active roles.

3. Selection of mentor

No one is a natural mentor. But in this world the tribe of mentees is always larger than mentors in this world. However, if one is desirous of receiving effective mentoring, care is to be taken in selecting a competent mentor.

4. Mentoring begins with the needs of the mentees

Effective mentoring lies in providing with what the mentees' want to learn and achieve rather than what a mentor can do. So, mentors should know and serve the needs of mentees if they are competent to guide mentees.

5. Mentees are the starting point for mentoring process

The mentee has to become more active in selecting mentor by negotiating relationships and proposing mutually satisfying goals and activities.

6. Positive and negative methods for effective mentoring

Mentor should consider that mentees dislike criticism. So he should begin with encouragement and then criticism appropriately to balance the behaviour of mentees.

7. Safety measures in mentoring

- a. Creating awareness of the purpose of mentoring;
- b. Wide use of communication channels through in person, phone call, email and mail; and
- c. Avoiding trust-breaking behaviour of cancelling appointments, talking negatively about others and making excuses for faults.

Blessed are the people who have good mentors.

***RELATIONSHIP BETWEEN
MENTOR AND LEADER IS LIKE
A BIRD.***

***IF YOU GRIP IT TIGHTLY
IT DIES.***

***IF YOU
HOLD IT CARELESSLY IT FLIES.***

***BUT IF YOU NURTURE IT
AFFECTIONATELY
IT NESTS FOR EVER.***

CHAPTER – IV

MENTORSHIP: THE DEVELOPMENT BOND

Life of a mentee is a rudderless ship without a mentor.

Mentorship is a system of relationship between mentor and mentee. It involves a mutual contact. Mentorship is a developmental relationship in which a greater knowledgeable person helps a less knowledgeable person. Such receiver can be referred to as a protégé or apprentice to develop knowledge, skills and attitudes. For a successful and happy outcome, a good relationship is a must based upon reason, emotion, imagination, belief and sentiment. Excellence in mentorship can be achieved through proper relationship. A good relationship would create positive attitudes and thereby mutual respect, love, service and sacrifice. The major objective of relationship is the fulfillment of mutual expectations.

Mentorship is a long-term relationship for building capacity through advice, guidance and other forms of assistance. Advice and guidance, however, may also be provided in other ways often more quickly. But, mentorship is a multidimensional process covering various functions, activities, skills, roles by applying different principles, theories and techniques for guiding people along with common-sense. The excellence of mentorship lies in the attitudes of mentor and mentee.

RELATIONSHIP CLASSIFICATION

Mentorship programme provides a mechanism for matching less experienced practitioners looking to improve their skills in a given area with mentors having more skills and experience in specific area. Human relationships, in general, can be classified into the following.

- Task relationships
- Interpersonal relationships
- Inter-group relationships
- Horizontal relationships
- Vertical relationships
- Internal relationships
- External relationships
- Formal relationships
- Informal relationships
- Partnership relationships
- Friendly relationships
- Paternalistic relationships

The above relationships are understandable as they are self explanatory. However, the relationship of mentor and mentee draws many dimensions from the above list of relationships. For improving the mentoring process and making the programme successful mentor and

mentee have to play their roles effectively and sincerely. The following are a few suggestions towards the meeting of their expectations.

A. Expectations of mentees from mentor

Common expectations of mentees from mentoring relationship include:

1. Acting as an adviser;
2. Initiating an atmosphere of trust;
3. Facilitating the exploration of choices and possibilities;
4. Providing information and instruction;
5. Acting as a role model;
6. Providing experience and knowledge;
7. Providing informed and judicious advice on career;
8. Making their communication more effective; and
9. Behaving with openness and other qualities that make a good mentor.

B. Expectations of mentor from mentees

Since all mentors and mentees come to a relationship with different characteristics, styles, attitudes and expectations, one should be aware of the etiquette that exists in mentoring relationships like showing kindness, flexibility and appreciation. Each mentoring relationship being unique,

certain guidelines can be helpful. Common expectations of mentors from mentoring relationship include:

- Observation skill
- Listening skill
- Interaction skill
- Feedback skill
- Obedience to the mentor
- Dedication to the work
- Cooperation with the mentor
- Punctuality in the attendance and meetings
- Attention on the advice
- Concentration on the task
- Questioning attitude
- Reciprocity approach
- Gratitude for the love and affection
- Acknowledgement for the service
- Exertion to learn
- Ideal behaviour
- Discussion spirit
- Desire for long lasting relationship
- Seeking advice
- Commitment to meetings and proceedings
- protocol maintenance
- Inquisitiveness to learn

- Establishing relationship for advice on career prospects
- Discussing the objectives to arrive at an agreement; and
- Establishing relationship for a specified length of time.

EXPECTATION LEVELS OF MENTEES FROM MENTORS

However, the major problem of the mentoring is its application in different contexts. The individuals have their own personalities which carry different levels of motivation resulting in different behaviours. Basing on the motivational, behavioural patterns and relationship levels, mentors can be graded into different categories. They are 1. Non Toxic/Creative mentors, 2. Competitive mentors, 3. Compensative mentors, 4. Catering mentors, and 5. Toxic mentors (See Fig - 4.1).

Fig - 4.1

Expectation Levels from mentors

Non Toxic / Creative mentors
Competitive mentors
Compensative mentors
Catering mentors
Toxic mentors

1. **Creative** mentors are highly proactive. They create opportunities and spiritualize their activities and transcend the established borders to create new vistas in mentoring.
2. **Competitive** mentors exhibit high spirit and attempts to excel in guiding mentees.
3. **Compensative** mentors try to return as much as they receive from mentees or sponsors.
4. **Catering** mentors' performance will be legalistic and meet the minimum standards.
5. **Toxic** mentor's advice is characterised by negativity.

How to develop different strategies to apply for different categories of mentees? Whatever may be the contexts good mentoring frame is to be designed for good results. However, more than the designing, the implementation is very crucial.

OBLIGATIONS OF MENTORS TO MENTEES

When a mentor serves a mentee voluntarily, it is wise to plan the closing the formal relationship. Normally one year is enough for formal adult-to-adult mentoring relationship. In some instances formal agreement may be continued for another year. It is better for a mentee to make formal arrangement to continue the relationship on an informal basis or friendly basis as long as it is fruitful. Some thoughts on mentor-mentee relationships cover the following.

1. Expected time frame

Mentor and mentees should share the mutual anticipations. Even before the mentor agrees to take up the role discussion, a time frame is to be finalised.

2. Monitoring the development

Monitoring the development of matching goals and tasks is to be carried out to make sure that the relationship is intact. If the mentee accomplishes goals early and not interested in expansion, the partnership can be ended early.

3. Closure and feed back

Once the programme is completed it should be closed by with a lunch, dinner or any other appropriate way. A list of positive observations and reminiscences in their mutual relationship are to be recapitulated. Closure can also be celebrated by giving a written letter or small gift.

4. Discussion on future mentoring

Brain storming session may include chatting relating to future mentoring goals, ideas, possible learning activities and strategies for their mutual development.

5. Understanding relationship

Discussion regarding the expectations between them should not indulge in a promise anything that cannot be delivered. They should be careful and realistic about promises for genuine long-term friendships.

6. Helping capability development

The primary task is helping mentees develop new competencies like knowledge, skills and attitudes in order to see that mentees reach their important career goals or fulfill their tasks. For example:

A) Knowledge : Lessons learned from mentor to advance in the chosen field cover unwritten rules for success, typical risks to be faced, better ways to close sales and protocol at mentor's staff meetings.

B) Skills : Delegating more tasks like directing, report writing, making oral presentations, thinking strategically, balancing work and personal demands and leading cross-functional teams.

C) Attitudes : The attitudes like more assertiveness, less anxiety in presenting own ideas, more patience with new incumbents and less pessimism in meeting different goals and targets.

CORRECTING FAILURES OF MENTORSHIP

To make sure that mentorship is free from faults, a few pit falls are to be avoided in designing and implementing the mentoring programme. They include:

1. Lack of awareness about dos and don'ts,
2. Inability to organize details,
3. Unwillingness to render humble service,
4. Lack of clarity between know ladge and doing
5. Fear of competition from mentees,

6. Lack of imagination,
7. Claiming the honours by ignoring mentees,
8. Lack of spirit of loyalty and service motive,
9. Emphasis on the authority without responsibility, and
10. Emphasis on self identification,

GUIDELINES FOR PROPER MENTORSHIP CLIMATE

The methods and techniques which are to be employed for improving mentorship through mentoring by mentor to mentee have to change their approaches and attitudes according to the context covering their age, characteristics, interests, content, authority, background, experiences, environment and umpteen other variables. A few broad norms are provided hereunder.

1. Be proactive and establish relationship.
2. Provide time to interact and suggest topics for discussion
3. Respect the value of mentee's time.
4. Be explicit about your own needs and limits.
5. Expect mentees to move towards their goals.
6. Recognize and resolve conflicts through various methods
7. Keep your relationship on a professional basis.
8. Make positive comments about mentor-mentee to others.
9. Be prepared to end the relationship after a period of time.
10. Keep the doors open for your mentee to return in future.

11. Invite the aggrieved party for a cup of tea or dinner.
12. Learn to see positivism in your partnership.
13. Invite new ideas and innovative approaches.
14. Exhibit concern on personal problems and help.
15. Provide freedom as much as possible, but never let lose.
16. Exhibit compassion rather than passion.
17. Cultivate patience in listening to others.
18. Communicate politely and positively instead of harshly.
19. Learn and teach philosophy of human relations.
20. Face the situation or reality and discuss the issue directly.
21. Take opportunity to express mutual love and gratitude.
22. Put yourself in the shoes of others.
23. Try to give more benefit than what is received from them.
24. Apologize when there is a personal fault.

No one can reach the portal of success without sailing in mentor-ship.

CHAPTER – V

100 KEY OCCASIONS THAT NEED MENTORING

Mentor is a known God and God is an unknown mentor.

Man is an evolved being, endowed with consciousness. He is conditioned by motives of survival, security, speculation, sentiment and spirituality. When an individual aims at nothing no mentoring is needed. But higher is the passion for achievement, greater is the need of mentoring.

Mentoring is a process of all knowledgeable persons like mother, father and guru. When mentoring is properly employed it is a boon and if it is improperly used it is a curse. Mentoring is to know more and more from the wisdom and experiences of others. Mentoring is a must to improve not only Intelligence Quotient but also Emotional Quotient, Efficiency Quotient, Excellence Quotient, Leadership Quotient, Managerial Quotient and Entrepreneurial Quotient. Mentoring is useless to those who are egoistic and do not accept the merits in others. Specifically, mankind needs mentors on many occasions.

MENTORING SITUATIONS

A few contexts and occasions in which mentoring is required are given hereunder.

1. When people indulge in hasty action without discerning the right and wrong and discriminating the good from bad.
2. When intelligence is to be awakened among humans though they are academically well qualified.
3. When ignorance rules the minds due to greed.
4. When people are swayed by emotions due to amorous and profligate activities.
5. When the baser instincts rule the minds to fulfill the animalistic desires.
6. When people lack wisdom though they are rich, handsome and powerful.
7. When an appropriate instruction is needed at a critical juncture.
8. When people try to show concern with what is not their business.
9. When people want to shun the unsocial activities hitherto followed.
10. When people want to gain distinction in their work and activities.
11. When people do not like to live as dependents on others instead cater to the needs of others.
12. When people want to earn knowledge, skills and processes of work and live well.

13. When people simply fill their bellies without working and contributing to the society.
14. When people want to avoid living like a bull that consumes more fodder but draws heavy wagons or living like the tigers and lions which depend for their meat on other innocent animals without doing any work.
15. When people need ideas in the right context like the refreshing cold water in severe summer.
16. When people need instructions to move in right direction with right spirit similar to a whip to a horse.
17. When people want to benefit this world through their work.
18. When people want to do the job like bringing a stone to the top of a hill (constructive work) with great effort and not simply rolling down the stone (destructive work) with ease.
19. When people want to avoid snap decision without evaluating the cause and effect.
20. When people want to avoid irrational judgment.
21. When people want to be strong through resolution and learning.
22. When people want to escape from the disaster of bad plans and gain success from good plans.
23. When people want to know the sound principles of polity.
24. When people want to avoid uttering a word that would bring despise and disaster.
25. When people want to be shrewd to win the game of life.

26. When people want to avoid the excessiveness and exaggeration in human transactions and other endeavours.
27. When people want to turn the disadvantages into advantages and calamities into opportunities.
28. When people want to differentiate human beings in terms of knowledge, skills and character, like the agriculturist who differentiates the good and bad seeds.
29. When people want to keep the subordinates in right places, neither too distant nor too lenient.
30. When people fail to distinguish between the subordinates from wisdom, trust and foolishness.
31. When people fail to retain employees with faith and dedication and not allowing them to equate with inferiors and employ unworthily.
32. When people fail to know the difference between present success and future failure or vice versa by the differentiation of merits and demerits.
33. When people want to realize that the dog, horse, arms, scientific knowledge, a flute, musical instrument, man and woman can be employed usefully by competent persons.
34. When people are crazy and clinging to caste, nativity, relationship, friendship, etc.
35. When people like to come out of trouble caused by cowardice.
36. When people want to be saved from faithful but incompetent subordinates as well as competent but injurious subordinates.

37. When people have to surrender like grass that bends low during floods against typhoon which uproots even the lofty trees.
38. When people want to escape from self caused afflictions due to ignorance, greed, meanness, adultery, addiction and vices.
39. When people want to overcome delusion that leads to attachment.
40. When people want to conquer seven vices like women, gambling, hunting, drinking, harshness of speech, harshness in punishments and violence to the property of others.
41. When people want to escape from the harmful tricks of others in different dealings.
42. When people want to clarify the veracity of advices given by every Tom, Dick and Harry.
43. When people fail to know the strength of the group of people who are known for their wickedness.
44. When people want to exercise power with discretion and discrimination.
45. When people are hungry and starve for praise or appreciation.
46. When people are afraid of their enemies on unfounded reasons.
47. When people are forced to declare that a certain person lacks good qualities and about whom they have already declared for their good and noble qualities.
48. When people want to amuse themselves with random prattle.
49. When people are very fond of their own kith and kin.
50. When people disregard the advice of the good and cling to the advice of the bad. Good and bad advice is to be judged by the success and

failure. Success and failure are to be judged by happiness and misery. Happiness and misery are to be judged by contentment and discontentment. Contentment and discontentment are to be judged by non-guilt and guilt. Non-guilt and guilt are to be judged by morality and immorality.

51. When people disregard the dictum of “do unto others as you would have them to do unto you”.
52. When people are crazy for pleasant words or praise from physicians, friends and superiors who will damage health, virtue and merit.
53. When people yield to rumours, tale-bearers and unstable in their sense of humour.
54. When people suffer from the ridicules made by others for their failures.
55. When people lack wit, wisdom and sense of humour.
56. People who are stressful either due to ‘eustress’ or ‘distress’.
57. People who can’t discern one’s own capacity or incapacity in dealing with the affairs.
58. When people need ideas, devices, strategies and political methods that are more valuable than any other input to deal with men and matters in critical junctures.
59. When people want to resolve the conflicting matters through conciliation, compromise, confrontation, evasion and avoidance.
60. When people wish to manage the affairs and succeed through a systematic planning, provision of resources, choice of time and place,

prevention or confrontation of impending disaster, evaluation of the successful completion of project and modification of the future plans.

61. When people are entangled in misfortunes and suffering from all afflictions by following the advices of the unwise.
62. When people ruin themselves with laudable projects on the advice of people with double-tongue and who are cruel and pitiless.
63. When people have to shun tender hearted leader, a disobedient or non-loving spouse, an ill-natured friend, a refractory servant, a negligent subordinate and a person of ingratitude.
64. When people want to discriminate of time and place for being true and false, harsh and gentle, savage and compassionate, avaricious and generous and lavish and thrifty.
65. When people want to discriminate the enemies from allies.
66. When people have to learn the reasons for changing their attitudes to show compassion to their dependents.
67. When people want to undertake difficult projects that can't be accomplished with ease.
68. When people want to learn that one should join only things which can be joined or else disjoined.
69. When people want to know the good and evil of the heart as benefit is not a sure proof of friendship or injury is a sure sign of enmity.
70. When people want to know how people suffer from troubles for being too much of thrifty.
71. When people want to escape from the perils accrued due to the excessive attachment to sensual enjoyments.

72. When people want to dwell in a place that is honourable and not to leave for the dishonourable.
73. When people want to learn and realize that a person with the same name, unimpaired faculties, same mind, heart, voice, loses the radiance on face and becomes unworthy when he loses character.
74. When people want to use the subordinates with care and discretion to gain wealth and distinction.
75. When people want to know when to speak and when to be silent.
76. When people want to realize that knowledge is the true organ of the sight and not the eye; righteousness is true nobility and not being born into a noble family and that true wisdom is desisting from what can't be accomplished.
77. When people fail to manage affairs with their learning.
78. When people want to realize that spendthrifts become beggars, slayers are slain and tormentors are tormented.
79. When people have to realize that in anger and emotion they should not lose hold of their native position.
80. When people want to achieve great things with sheer energy, enthusiasm, action and sincerity even without much intelligence.
81. When people want to reach a distinction and high honour in life without wealth.
82. When people don't want to mourn simply when adversities befall and not rejoice in good fortune.
83. When people suffer from separation of the beloved and riches.
84. When people are attacked by battalions of misfortunes.

85. When people avoid stumbling and proceed comfortably on an even path.
86. When people undergo a chain of misfortunes like loss of money, separation from the loved ones, contempt from followers and exile from native land.
87. When people prepare for revenge on enemy and come out successfully as a true victor.
88. When people need the approval of decisions, clarify the doubts or continue guidance during the implementation of decisions and maintain the secrecy of the project.
89. When people want to apportion properly the income and outlay and secure and use the information informally for fulfilling the objectives.
90. When people want to know the essence of the teachings of the scriptures and to distinguish the right from wrong and to know the appropriate place and time for actions or inactions.
91. When people want to apply the devices of conciliation, bribery, dissension, violence, deceit and tricking to win over the situation.
92. When people have to use the strategies through enemies of the enemies.
93. When people want to win over the competitors by being cool and or bitter according to the need.
94. When people want to be resolute, self-controlled, truthful, wise or tactful.
95. When people leave no remnant of disease, debt and enmity, like remnant of fire, to avoid disaster.

96. When people want to join with strong if skillful, join with skillful if strong, join with intelligent if financially sound and vice a versa in order to prosper both.
97. When people are over glad with success.
98. When people have to show forbearance and know the time and place of operations of the undertaking.
99. When people want to escape from scandals and weaknesses like anger, passion and envy.
100. When people suffer from arrogance and feel that they can do this by viewing it as slight and easy to perform.

In history, many great men and women with high caliber have failed miserably and lost their lives to the disappointment of many fans, dependents, parents and children for want of good mentors.

***THE SECRET OF SUCCESS
IS THE GOOD MIND (THOUGHT)
OF A MENTOR,
AND THE GOOD HAND (ACTION)
OF A LEADER
INTERTWINED WITH
EACH OTHER.***

CHAPTER –VI

COMMONSENSE: THE FORTE OF MENTOR

The catastrophe of rulers, politicians, business icons, film stars and sports persons is due to lack of commonsense and mentorship.

Commonsense is the forte or the strength of a mentor. What can't be seen or understood by others can be visualized by a mentor through commonsense. Commonsense enables to view things from 360 degrees which is not possible for a specialist. It will give an understanding of a thing through a cause-and-effect chain in terms of parallel and cyclical positions, serial and simultaneous dimensions and forward and backward linkages. Any amount of scholarship would be of no avail without commonsense. The story below illustrates how scholars suffered for not heeding the advice of a person with commonsense.

SCHOLARSHIP AND COMMONSENSE

There were four childhood friends in a certain village. Three of them had reached the shore of all scholarship, but lacked common sense. The other found scholarship distasteful; but had enough commonsense.

One day they met for consultation. “What is the use of attainments”, said they, “if one does not travel, win favour of kings, and acquire money? Whatever we do, let us all travel”.

But when they had gone a little way, the eldest of them said; “One of us, implying the fourth, is a dullard, having scholarship. Now-a- days nobody gains the favour of kings without being a scholar. Therefore, we will not share our earnings with him. Let him turn back and go home”.

Then the second told him: “my intelligent friend, you lack scholarship. Please go home”. But the third said: ‘No, no. This is no way to behave. For we have played together since we were little boys. Come along, my noble friend. You shall have a share of the money we earn”. So all of them accepted to share the benefits and continued their journey.

In a forest, they found a heap of bones of a dead animal. Thereupon, one of them said: “A good opportunity to test the ripeness of our scholarship. Here lies some kind of creature, dead. Let us bring it to life by means of the scholarship we had gained”.

Then the first said: “I know how to assemble the skeleton”. The second said: ‘I can supply skin, flesh and blood”. The third said: “I can give it life”. So the first assembled the skeleton, the second provided skin, flesh and blood. Before the third was intent on giving the breath of life,

the man of sense advised against it, remarking: “it is a lion. If you bring him to life, he will devour all of us”.

“You simpleton” said the other three scholars, “is it not we who are giving life and breath to it with our scholarship? Hence, there is no danger, don’t worry”. “In that case”, came the reply, ‘wait a moment, I will climb this convenient tree” and he reached the tree top.

No sooner had the third given the breath, than the lion was brought to life. It suddenly rose up, and killed all the three. But the man of sense was safe enough to climb down after the lion had gone and reach home.

ATTRIBUTES OF MENTORING

Many are the contexts in which mentor has to use common sense in order to guide people in various fields like education, politics, business, religion and aesthetics. Different aspects of commonsense have guided this world for millions of years. A few attributes are presented hereunder:

NATURE OF MENTORING

- A counsel from a mentor should be serious.
- An advice from a mentor should embody sympathy.
- A suggestion from a mentor should be helpful.
- An instruction from a mentor should be clear.

- An idea from a mentor should be meaningful.
 - A direction from a mentor should be purposeful.
 - Mentoring from a mentor should be powerful.
- Mentors are counsellors. They must be spotless by all trials. They must be wise and far seeing.
 - Bad mentoring can spoil even a good policy. It is like eating unwholesome food and getting tormented by diseases. It is an affliction by sensuality of women. It is like a loss of reputation due to arrogance. It is like a loss of friendship for want of faithfulness.
 - Lack of mentoring is like ignoring family due to craving for worldly success. It is like missing the fruits of learning due to viciousness. It is like missing the happiness due to miserliness. It is like running an organization with mentors who are careless.
 - Mentors must be wise and approved by all tests. An arrogant man, an inconstant man, a man who ignores duties, a vicious person, an insolent and unhealthy person can't be a good mentor.

ATTRIBUTES OF LEADERS WITH MENTORING

- A leader learns how to distinguish his followers saying this one is wise, this one faithful, this one is both and that one is foolish to get abundance from followers.

- A leader avoids equating his follower with inferiors, failing to show respect to them, and employing them unworthily so as to avoid the discarding of followers for these three reasons.
- A leader learns how to apportion properly his income and outlay, keep agents secret and counsel private.
- A leader learns how to speak kindly to his subordinates and manage the organizations to the edge of success.
- A leader learns to be self-controlled, truthful, wise, and resolute and think that there is nothing out of his reach?
- A leader learns how to delight his followers with protection and other benefits and prove that his position is not the position of false teat on the neck of the she-goat.
- A leader learns that for those who are haughty, greedy, lustful, arrogant and easily angered, the methods of leadership are hard to grasp. And also understands that for those who do not overstep the proper bounds, self-controlled, all-patient and skilled in the political ways, it is easy to grasp the methods of leadership.
- A leader learns that he should not put trust in one whom he has formerly injured, nor in an enemy that has turned into a friend.

WISDOM FROM MENTORING

On Certainty

Sadness and gladness alternate each other.

- The vicissitudes of life are like a bouncing ball. The youth and the wealth fleet as bubbles in water. The shadow of a cloud, the friendship of a scoundrel, young corn, and maidens, can be enjoyed but for a brief period.
- The body embodies disease. Fortune plays the tunes of misfortune. Associations have their dissociations. Everything that is born dies. Who is not touched by calamities when the time comes? Who lives in this world happily forever?
- Fortune and misfortune come in natural turns. Fortune rests in the hands of a man; whose behaviour is disciplined, whose heart does not sink when troubles arise and is not over-glad in success, who controls his anger and shows forbearance and knows the time to exert himself, and who conceals scandals with care and is watchful of weak points.

On Displacement:

- In the case of poisoned food, a loose tooth, of a wicked employee, the only relief is to get rid of them.

On Interplay

- Fire that melts wax will also harden steel. Fire can evaporate water. Fire can burn anything. But air can blaze the fire or extinguish it.

On Envy

- As a rule in this world the base-born envy men of nobility. Those who are unlucky in love envy a darling of women. Stingy men envy

the generous, dishonest men the honest, mean men the glorious, the poor envy the well-to-do and fools always envy the learned.

On Middle course

- In everything the middle course is best. All excess brings trouble to mankind.
- As in the case of stick, a man's shadow is lengthened when he bends, and yet if it bends too much, it is completely destroyed; hence one should bend, but not too much.

On Excessiveness

- People yield to friendship because of self-interest. One should not entertain a friend, spouse, child, superior, subordinate or kinsman with excessive attachment. A cow repulses her own calf with her horn when the calf tries to drink too much milk.
- Whatever that is exaggerated is always diluted.

On Understanding

- It is best not to laugh at a man's gait, until you stepped into his shoes.

On Wisdom and Knowledge

- What is wisdom? Discrimination.
- Knowledge is the true organ of sight, not the eye. Righteousness is true nobility, not birth in a noble family. Contentment is true prosperity. True wisdom consists in desisting from what cannot be accomplished.

On Fortune

- All fortune belongs to him who has a contented mind. Is it not true that the whole earth is covered with leather for him whose feet are encased in shoes?
- An energetic person who is prompt and bold in action, skillful in performance, free from vices, grateful for favours received, firm in friendship, then fortune herself seeks him out to dwell with him.
- If a person is irresolute, slothful, relying on fate and timid then fortune will be unwilling to embrace him, as a charming woman refuses an aged spouse.
- If fortune comes to you unsought and is rejected, she curses you. Since opportunity comes only once to a person who is looking for opportunity, it is hard to find the opportunity again.

On Friendship

- Men do not derive so much refreshment from mother, wife, brother or son, as from an intimate friend. The greatest creation in this world is two syllable jewel called “comrade” which saves a person from grief, discontent and danger and is a vessel of love and trust.

On Policy

- There are six forms of policy: peace, war, marching, waiting, alliance with a powerful helper and double dealing. When one makes war at a time appropriate for peace, or peace at the time of war, or in like manner when one acts in contrary to any other of the six forms of policy, then that is to be understood as a ‘bad policy’.

On Over confidence

- Wise men should not neglect even matters of slight importance. Some men look upon their duties with disregard and through the blindness of negligence they fall into the agony of grief.

On Nature

- Rivers come to an end in salt water. Friendly hearts come to an end in power, money and women's quarrels. A secret comes out in a tattler and families come to an end in evil children.
- One should join the strong with the skilful and the skilful with the quick and energetic for prosperity through moderate outlay.
- What is the use of one who is faithful but incompetent? What is the use of one who is competent but injurious?
- It is wisely put however high the tree, the leaves fall on to the ground.
- Great is Great always as a light though turned downwards, its flame never by any chance goes down.
- The hurricane does not uproot grass, which is pliant and bows down. It is only the lofty trees that it attacks.
- An evil man returns to his evil nature, though he is tended zealously; he is like a dog's tail that won't bend by any means of softening and oiling.
- The multitude of its own fruits breaks the branches of a tree; the mass of its tail feathers makes the peacock's movements slow; the ox that is quick of movement is made to draw more burdens; in a man of fine qualities often prove his enemies.

On Orderliness

- A place for every person and every person in his own place.
- A place for everything and everything in its own place.
- A plan for every organization and every organization with that plan.
- An idea for every project and every project with that idea.
- What is not to be, that will not be; what is to be, that cannot be otherwise.
- What can't be done cannot be done; only that can be done can be done. A wagon cannot go on water, or a ship on dry land.

On Counteraction

Joy is destroyed by disappointment.

The autumn is destroyed by the coming winter.

Darkness is destroyed by the light.

A kind deed is destroyed by ingratitude.

Grief is destroyed by a pleasant occurrence.

Disaster is destroyed by good policy.

Fortune, is destroyed by a bad policy.

On Righteousness

- When righteousness is destroyed, it destroys us in turn; when righteousness is preserved, it preserves everything.

On Sacrifice

- For the sake of good, evil may be undertaken. So for the sake of a family an individual may be sacrificed. For the sake of a village a family may be sacrificed. For the sake of a nation a village may be sacrificed. For the sake of one's self the world may be sacrificed.

On Self

- The most difficult thing in your life is knowing yourself.
- Self praise and self depreciation are absurd alike.
- Many people talk of principles, but act on self-interests.
- Every one finds fault with ones own trade.
- Your character can be injured but by your own acts.
- It is written, where love is thin, faults are thick.
- Contentment is the highest happiness.
- Good health is the greatest gift.
- A kind disposition is affection.
- Religion is destroyed due to lack of compassion.
- If you tell the truth, you don't have to remember anything.

On Values

- Values are values only to those who can appreciate them; when they touch one who lacks values they become faults. For the river that flows with sweet water becomes salty by reaching the ocean.
- Even small values/virtues become great with men who are exalted in values/virtues, like the rays of the moon touch the White Mountain.
- Even hundreds of values/virtues are lost among men that are lacking in values/virtues, like the moon beams falling by night upon the Black Mountain.
- A hundred favours are lost upon the base. A hundred wise sayings are lost upon the foolish. A hundred counsels are lost upon one who cannot take advice. A hundred bits of wisdom are lost upon the fool.

A gift to an unworthy person is lost. Benevolence is lost upon one who lacks benevolent heart and understanding. A favour is lost upon the ungrateful. Kindness is lost upon one that does not appreciate.

- To serve a fool is like crying in the wilderness, massaging the body of a dead man, planting water lilies on dry land, whispering in the ear of the deaf, bending a dog's tail, or adorning the face of the blind.

On Introspection

- Who am I? What are the present time and place, and what good or evil qualities are in evidence? Who are my enemies, and who are my associates? What powers have I? What means of carrying out a useful plan? What stores of good fortune have I? And what should be my reply if my words are rejected?

On Vices

- The vices in common men in general are virtues in rich people.

On Wealth

- By wealth every man becomes powerful. By wealth he becomes learned. He who has money has friends. He who has money has kinsmen. He who has money is a man in the world. He who has money is a scholar.
- When a man is stripped of wealth, his intelligence is weak; all his undertakings fail like little brooks that dry in summer. When a man is deprived of money, his friends, his children, his wife and all his

relations desert him. When he gets rich, they come back to him again.

On Wisdom

- Foes that are killed with weapons are not killed, but those that are killed by wisdom are really killed. A weapon kills only a man's body: wisdom destroys his tribe, his power and fame.
- An arrow shot by an archer may kill a single man, or it may not. A clever device launched by a clever man may destroy all.

Commonsense is one thing that all need, few have and none think they do not possess.

CHAPTER-VII

LEADERSHIP : PERSONIFICATION OF POWER AND INFLUENCE

Not birth, nor age, or experience, or wealth or position; a passion to lead that matters in becoming and being as a leader.

Leadership is perceived differently by different people. This is due to the changing environment of leaders in different roles with different functions in different settings starting from head of the family to the empires and multinationals. However, the essentials of leadership are the same to all leaders irrespective of their positions. Nevertheless, due to the variation in the skills required, roles played, functions performed, issues tackled and the relationships promoted, leaders carry different attitudes, values and perceptions. As such, several attributes have been made both for the success and failure of leaders in the form of properties and processes and traits and styles. Hence, theoreticians and practitioners of leadership have moved from trait to 'contingency approach' emphasizing 'No single best way'.

MEANING AND DEFINITIONS OF LEADERSHIP

There are more definitions of leadership than the number of scholars who have attempted to define the concept. The word 'leader' stems from the root *leden* meaning 'to travel' or 'show the way'. It has been derived from the verb 'to lead.' This also implies 'to advance,' 'to excel,' 'to stand out,' to guide and govern the actions of others.

The Oxford English Dictionary (1933) noted that the word 'leader' appeared in the English language as early as 1300 A.D. However, the word 'leadership' did not appear until about 1800 A.D. (Ralph M. Stogdill, 1974) The word 'leader' means 'chief' or 'king'. It is to differentiate the ruler from others or leaders from common folk. Leadership is the heritage of Anglo-Saxons. In every culture, the practice and philosophy of leadership can be gleaned from well-known writings and philosophy. The Greek classic Homer's *Iliad*, the Old and New Testaments of the *Bible*, the *Mahabharata*, the *Ramayana*, the *Bhagavatha*, the Kautilya's *Arthashastra* in India, essays of Confucius in China and Machiavelli's *The Prince* and many other sources have dealt with the principles of securing strengthening or sustaining and leadership.

Leader, in Viking days was usually considered as Steers man and Navigator. John Adair says, be helmsman and navigator as helmsman-ship lies in extracting maximum power from wind and water. The word 'Leader' comes from 'Lord' within old Norse, meant the course or path of

a ship at sea. Thus, Leaders really make a real difference, if the situation demands through rapid decisions and prompt actions.

The understanding, developing, predicting and managing the behaviour of leaders is still an enigma. There are about 33,000 articles and books on 'What constitutes leadership?' While Gore and Silander (Gore, W.J., (1974) have mentioned about five thousand entries on the concept of leadership (Stogdill, R.M., 1974) reviewed seventy two definitions of leadership. Karmel (1978) is of the opinion that it is very difficult to settle on a single definition of leadership that can accommodate many meanings and serve as an operational variable. This is due to variation in the roles, activities and fields of operation of leaders.

Leadership is fundamentally the ability to form and mould the attitudes and behaviour of other individuals, whether informal or formal situation and that management relates to the formal task of decision and command. (B.J. Hodge and Johnson H.J., 1970).

Leader is a person who influences a group of followers. Leadership is the relationship between two or more people in which one attempts to influence the other toward the accomplishment of some goal or goals. (Ivancevich, Szilagyi and Wallace 1993).

Leadership is the ability to exert interpersonal influence by means of communication towards the achievement of a goal.(Keith Davis, 1975).

Leadership is the process of influencing group activities towards the accomplishment of goals in a given situation. (Paul Hersey and K.H. Blanchard, 1977).

Leadership is the ability to influence a group towards the achievement of goals. (Robbins, S.P. 1979).

Leadership is the relationship in which one person or the leader influences others to work together willingly on related tasks to attain that which the leader desires. (George R. Terry, 1968).

Leadership is the ability to influence through communication the activities of others individually or as a group, towards the accomplishment of worthwhile, meaningful, and challenging goals. (Ivancevich, Donnelly and Gibson, 1991).

Different scholars have focused on multiple aspects of leadership like : the creative and directive force of morale (Munson, C.E., 1981); the process by which an agent induces a subordinate to behave in a desired manner (Bennis, W.G.,1959); the presence of a particular influence relationship between two or more persons (Hollander, E.P., and Jullian J.W., 1996); directing and coordinating the work of group members (Fiedler, F.E.,1967); an interpersonal relationship in which others comply because they want to, not because they have to (Merton, R.K., 1969); transforming followers, creating visions of the goals that may be attained,

and articulating for the followers the way to attain these goals (Bass, B.M., 1985); the process of influencing an organized group toward accomplishing its goals (Roach, C.F. and Behling, O.1984); actions that focus resources to create desirable opportunities (Campbell, D.P., 1991); leader's job is to create conditions for the team to be effective (Ginnett, R.C, 1996);. Some view leadership as the personal relationship between the individual and the group (Kakabadse, Andrew, 1998); others as the process of striving toward common goals and values and still others, as aspects of behaviour. However, the common denominator of many definitions is 'influence'.

THEORIES OF LEADERSHIP

Leadership thinking has moved rapidly from one theory to another and accumulated into many.

- 1. Great Man Theory** emphasizes that the history of the world has been created by great men and women. Thomas Carlyle's essay on heroes tended to reinforce the leader as a person endowed with unique qualities.
- 2. Trait Theory** emphasizes the identification and development of traits.
- 3. Heredity Theory** is based on the position occupied and power of people by virtue of their birth.

4. **Power and Influence Theory** emphasizes on the power of leader in influencing followers.
5. **Behavioural Theory** covers the behavioural aspects of leaders rather than their characteristics.
6. **Contingency Theory** attempts to select critical situational variables.
7. **Transactional Theory** lays stress on intrinsic motivation and proactive behaviour of a leader rather than the extrinsic motivation and reactivity.
8. **Transformational Theory** motivates followers to do more than the original expectations by raising their level of consciousness.
9. **Attribution Theory** deals with the follower's attribution of leadership to a particular leader.
10. **Path-Goal Theory** explains that a leader's behaviour is acceptable to subordinates so far as they view it as a source either immediately or in future.
11. **Charismatic Theory** pin points on the extraordinary or unique behaviours of leaders.
12. **Leader-Member-Exchange Theory** emphasizes that leaders create in-groups and out-groups among the subordinates.
13. **Life cycle theory** is another situational theory which suggests that appropriate leader behaviour depends on the maturity of the followers.

All these theories are also grouped into (1) Trait, (2) Behavioural and (3) Contingency models.

LEADERSHIP: THEORY AND PRACTICE GAPS

The knowledge of leadership traits, skills, techniques and styles is based on certain beliefs and assumptions leading to the development of certain theories from time to time. These models could not establish proper linkage between theory and practice. Nevertheless, the world view of leadership has been standardized as ‘a process of influencing’. Yet, there are many **assumptions and gaps** when leadership is integrated and disintegrated with motivation.

They include the following.

1. Leadership and motivation are identified as two separate entities embodying separate theories.
2. Confining leadership ‘influence’ to followers alone without encompassing it to other groups like peers, competitors, opponents and beneficiaries with whom a leader transacts the theory are incomplete.
3. Leadership traits and styles have not been qualified by activity like politics, business, religion, social service and so on.
4. Analysis of the difference between motives of followers and leaders’ is not explicit.
5. Separation of the traits from behavioural styles of leaders delinks the process of leadership from their causes and consequences that reinforce each other.

6. Leadership is universal and leaders are specific.
7. Understanding the difference among the motives of leaders', the motives of positive (non-toxic) leaders and negative (toxic) leaders is absent.
8. Understanding that the traits like intelligence, ambition, self confidence, enthusiasm are neutral and as such relevant to all kinds of leaders without any qualification by degree, type, kind and style of a leader is lacking.
9. Clarity regarding the role of mentor in the case of different types of leaders and their motivation patterns is missing.

INTEGRATED THEORY

What is the prudence and practical wisdom in studying the leadership from the view point of the presence or absence of a set of traits in different leaders and negating the trait theory as an inadequate explanation of leadership? Similarly the judgement failed in analysing and understanding the leadership by not treating the styles as integral parts of a leader. Further, what is the validity in confining classification of the leadership only to a few domains in terms of concern for production and people, autocratic and democratic, boss centered and employee centered, etc. Every great leader is known for a single quality. But again there may be polarization of different traits around a core quality leading to a specific style or styles. The wisdom lies in not identifying the number or a set of

qualities a leader possesses but by verifying the value, valence, velocity and the vector of these qualities behaviour and styles.

All the above arguments clearly indicate the need to integrate leadership and motivation. Thus, the contingency theory (No one best way) of leadership is an attempt made by *the escapists*. *Every way is a best way. Every leader has a way and his way is the best way. Therefore, a way for every leader and every leader in a way and in a walk of life is natural.*

To overcome the above confusion, an integrated theory is to be developed covering elements like the traits and styles of leaders, the characteristics and motivational levels of subordinates and the organization climate both within and without. Nevertheless, it will be very difficult to evolve a theory of leadership to explain all the aspects in one go. Because, no matter how many times the results of experiences agree with a theory, we can never be sure that the next time the experience will not contradict the theory. Notwithstanding this fact, a unified theory of leadership so as to help develop the leaders and their effectiveness is a must.

In one stroke, a unified theory of leadership should explain how the traits of leaders result in the behavioural styles giving way to influence the individuals in achieving the purposes. Without this, any approach or analysis that is sectional will result in arriving at wrong conclusions and

thereby relying on contingency model, “No single best way”. Towards this end, the following definition is made.

A NEW DEFINITION

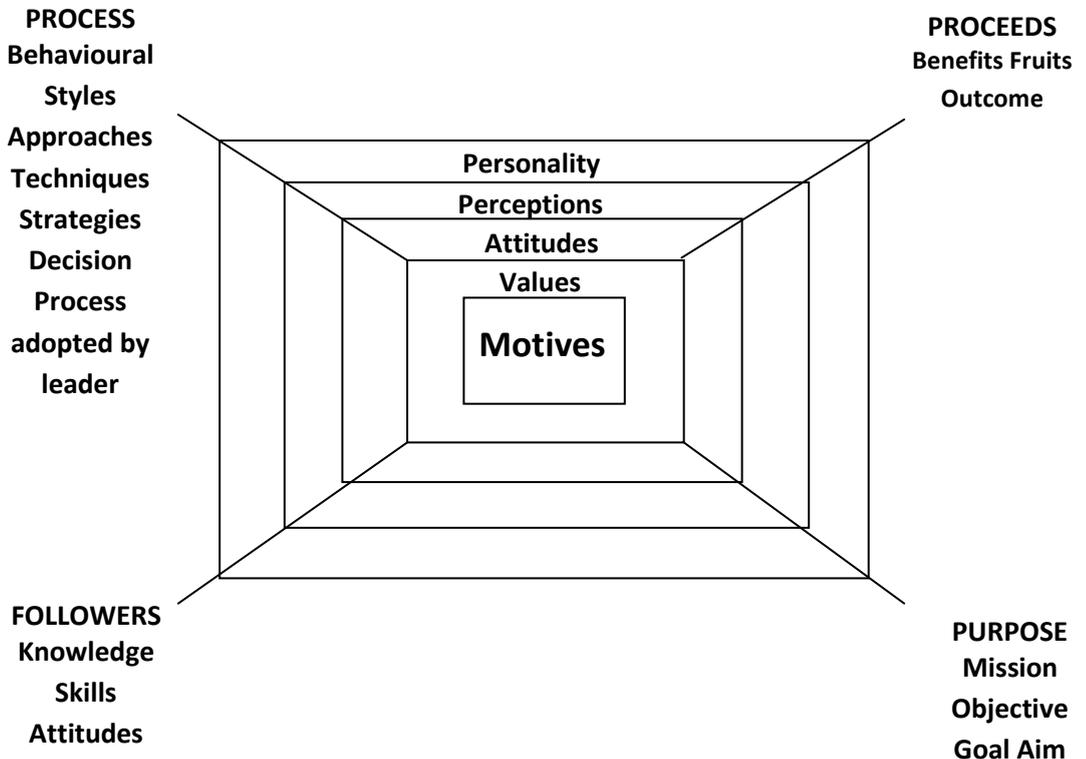
Leadership is a practice of fulfilling the motives of a leader by influencing people (ends), through sharing the purpose, process and proceeds (means) in an established relationship.

The components are:

- 1. Practice:** It includes the fulfillment of motives, influencing people and sharing the purpose, process and proceeds.
- 2. Motives:** The term motive in this context is anything that ‘moves’ a person into action. Motives include both gross and subtle. At gross level they cover desires, goals, wishes, attitudes, values and traits. At subtle level there will be an irresistible motive ‘**just to lead**’ and not any other aspect. The gross and subtle motives cover conscious and sub-conscious levels of mind.
- 3. Fulfillment:** A leader finds opportunities, takes risks, creates avenues, makes sacrifices, and crosses boundaries and attempts to do even impossible things in order to fulfill the urge to lead.
- 4. Influencing:** It covers the process of motivating the followers both positively and negatively by creating confidence and belief or by

appeasing, attracting, alluring, coercing, pulling, accepting, adopting and adapting.

5. **Established Relationship:** The relationship between leader and followers/ subordinates is the polarization process. Relationship may be established either by a leader by pulling or attracting the followers likes a magnet or it may be a push given by followers to an individual identified for a given purpose in a given situation. Further, the relationship may cover a politician and his party men in political leadership; master and disciples in religious leadership; superior/boss /manager and subordinate in business leadership and scientist and artiste and their followers and fans in respective fields.
6. **Sharing:** Leadership success is a collective effort. It needs sharing, communicating or partaking through thoughts, words and deeds of the purpose, process and proceeds. The interaction is related to the readiness of the people in 'sharing' the 1. Purpose (ends), 2. Processes (means), and 3. Proceeds (results) (3 Ps).
7. **Sharing The Purpose:** It is the degree of acceptance of the objectives and missions, ideals, aspirations, beliefs, hopes, imaginations of leaders by followers. Higher the acceptance in sharing the purpose between leaders and followers, greater is the achievement due to Unity of Objective.



8. Sharing The Process: The processes cover the means, mechanism, methods, values, approaches, decision styles, strategies and techniques adopted to achieve the purposes. It is the degree of acceptance of styles of the leaders by followers. The styles include Autocratic, Democratic, Persuasive, Laissez-faire, Nurturing and Bureaucratic. It is the exercise of their power on followers both directly and indirectly. Similarly, styles and methods of leaders depend on the motive-set. The motive-set determines the 1. Value, 2. Volume, 3. Valence, 4 Vector and 5. Velocity of the purpose. The value of the purpose is related to economic, social, religious, political, artistic, scientific etc. For example, Gandhiji purpose is political and

religious and that of Lincoln political and social. The volume of the purpose determines their size or quantity of the purpose viz., local, national or global, micro or macro. The valence covers the strength of the intensity or depth of the purpose. The intensity tells whether the interests are shallow or deep. That is, whether an individual would go to any extent of sacrificing even his own life or he will abandon the cause, he has chosen, in the middle. The vector is the direction of the purpose. For instance, the direction of political war of Ashoka has turned his direction to social and religious reforms. The velocity is the speed at which the purpose is fulfilled. The difference between reforms and revolutions is the example for the velocity of purpose. Higher the congruence, greater is the achievement of the purpose, due to Unity of Direction.

- 9. Sharing The Proceeds:** The proceeds include the effects, results, profits, fruits or outcome of the combined effort of the leaders and followers. The success is reinforced on the basis of sharing the benefits among the players on equitable basis. If one individual/group grabs more than what is due, ignoring the sacrifice of others, there will be incongruence resulting in resistance. Higher the equivalence, greater is the achievement of purpose, due to Equity in Sharing.

LEADERSHIP PARADIGM

When leadership is viewed by integrating with motivation, it can be defined as a process in which

A leader is a mover, moving (influencing) the moved (followers) through motives by sharing the purpose, process and proceeds in an established relationship.

The functional side of leadership is motivation and the structural side of motivation is leadership.

The property of a leader is motivation and the power of motivation is leadership.

LEADERSHIP FUNCTIONS AND ACTIVITIES

Leadership entails many functions and activities in different roles. Overlapping is inevitable among different leaders. (See Fig.7.1)

A list of general activities/functions of leaders is enlisted here under.

Leader is:

1. A policy-maker and executive,
2. A coordinator or overseer of activities,
3. A planner and decision maker,
4. A mobilizer and utilizer of resources,
5. A spokes person,
6. A purveyor of rewards and punishment,
7. An arbitrator and mediator for inter-personal conflicts,
8. A role model for a group,
9. An ideologist for beliefs, values and standards,
10. A scapegoat accepting blame in the case of failure,
11. A catalyst
12. A representative of the organization
13. A supporter of the group
14. An appraiser for the performance employees
15. An influencer
16. Above all a mentor.

***A LEADER SHOULD WIN OVER
HIS FOLLOWERS BY BEING
WARM AND AFFECTIONATE,
HIS PEERS BY BEING
COMPETITIVE AND CREATIVE,
HIS OPPONENTS BY BEING
AWESOME,
HIS BENEFICIARIES BY BEING
GENEROUS AND
HIS FOES BY BEING
STRATEGIC.***

CHAPTER – VIII

TYOLOGY OF LEADERSHIP

Leadership is one.

But the concepts and approaches of leadership are many.

In every society, the tribe of leaders is always small as against followers. There have been many kings, commanders, politicians, teachers, philosophers, businessmen, administrators and artistes who have been accepted by their followers for generations. They left indelible marks in the hearts of their followers through their words and deeds. The type and kind of leaders depend on the purpose and field chosen, the process adopted and the legacy handed over.

Leaders are invariably related to the concepts like freedom, injustice, equality, poverty, health and development. Basing on these concepts, leaders have been viewed as good, noble, generous, unreasonable, irrational, narcissistic, obsessive or odd. However, earlier literature has attributed the success of leaders to the endowment of certain traits and behavioural styles instead of the power and utility of the concepts they have used.

LEADERSHIP CONCEPTS

Leadership is the history of leaders. *Leaders emerge from concepts and concepts create leaders.* Apart from their wealth, power, influence and charisma, it is the conceptual frame of leaders that has been the source of their strength to rule this world. No leader has ever operated from a vacuum. Every leader invariably introduces either a new concept or improves upon the old concept. Many leaders either consciously or unconsciously anchored themselves to purposes like progress, war, peace, freedom, independence, slavery, victory, invention, sacrifice, service, revenge, honour, reform, revolution, anti-Semitism, materialism, love, proletariat, co-operation, nationalism, spiritualism, liberty, crucifixion, arms race, atomic wars, space travel, internationalism, culture, religion, duty, justice, liberty, literacy, emancipation of women and so on. *Concept involves emotions, reasons, beliefs, values.* Different concepts create different leaders from different fields like politics, philosophy, science, fine arts, religion and administration.

Thus, the success and failure of leaders can be evaluated with the help of matching or mismatching of the traits and styles of leaders with their concepts. A basic question arises: Whether leaders create concepts or concepts create leaders. Both are true.

MOTIVES OF LEADERS

1. A passion to be distinguished from others.
2. An intention to serve the underprivileged sections.
3. A decision to confront and rectify the disorders.
4. A desire to construct or reconstruct the things.
5. A wish to enjoy a creative destruction or a destructive creation.
6. An urge to create a power house with the help of intelligence, wisdom, wealth, charisma, physical stamina and character.
7. A purpose of liberating followers from their imprisonment of incompetence and transforming them into useful people.
8. A longing for establishing a relationship with followers like fish and water, light and lamp and pot and earth.

EMERGENCE OF LEADERS

Reasons for the emergence of leaders are:

1. To fulfill personal ambitions like Alexander;
2. To serve mankind by sacrificing every nerve and nursing the wounds of sick like Nightingale;
3. To gain power and unification like Bismarck;
4. To relieve people from slavery like Lincoln;
5. To attain freedom like Nelson Mandela;

6. To serve and fulfill their passion, ambition, greed, revenge, sadism, etc. like Peter the terrible;
7. To sacrifice life for love and service to mankind like Jesus;
8. To blend the opposites and to create new order of life like 'Satya' and 'Agraha' like Gandhi;
9. To teach 'man making' like Vivekananda;
10. To introduce a revolutionary theory of materialism like Karl Marx;
11. To introduce the convictions like peace, happiness and morality like Ashoka;
12. To achieve the unification or integration like Charlemagne;
13. To meet the expectations or situational demands of the people like George Washington; and
14. To establish integration of all faiths like Akbar.

ENERGY, POWER AND INFLUENCE OF LEADERS

Leadership power is the prime factor of a leader in the process of influencing people. Leadership influence depends upon the type of power that the leader can exercise over others. Power is the capacity of one person to influence others to act according to the wishes of the leader. Power is the ability of one to control the actions of others. Power can influence behaviour through compliance, identification and internationalization.

LEADERSHIP ENERGY

Leadership energy originates from human energy. Human energy manifests in to **physical** energy (muscular, motor, nervous, strength and stamina), **mental** energy (knowledge, will power, imagination, vision and creativity) and the **spiritual** energy or **self-powers** (self-control, realization, enlightenment, insight, intuition and introspection). However, leadership energy is charged through fusion and fission process and regulated by the ends, means and motives leading to several endeavours, ventures, wars, discoveries and so on. This '**motive energy**' of leaders is called '**Leadership Energy**'.

Leadership energy is released from three vital forces viz. **1) Passion, 2) Ego, and 3) Power.**

1. Passion: Any compelling emotion, extravagant feeling, affection, love, lust, fondness, enthusiasm or violent anger is passion. Suffering of the Christ, craze for music of Beethoven, desire for inventions of Edison, etc. are examples for passion. It may be positive or negative. Positive is related to love and compassion and negative to anger, revenge, pride and greed.

2. Ego: Ego is the 'I' or self. A person's thinking and feeling that distinguishes self from other selves is the Ego. Ego may be lower or higher and positive or negative. Similar to the gravitational force and

electromagnetic force and weak nuclear force and strong nuclear force in the matter, ego operates through body-mind-self complex.

3. Power: Power is generated by combining ego and passion. It is the surplus capacity of an individual generated from the quality and anti-quality nexus reinforced by the strength of objectives, the acceptance of the followers and the relevance of the process.

The differences among leaders can be related to differences in the composition of vital forces. Whether an individual is a positive-leader or negative-leader, a leader of higher or lower order is decided by the motive-set. The formation of specific set of leadership motives and their operations are controlled by nature, time, context, physical structure of the body, age, status, success and failure.

Leaders vary very widely on the basis of emphasis they lay on the ends or the means or both. Some leaders are endowed with more knowledge and intelligence, some others with courage and physical stamina, some more with pride and passion, a few with love, compassion, vision, kindness and so on. Many leaders had the same ends but their means are different. No leader is perfect. Even greatest leaders are not without blemishes, foibles and failures. But overall, leaders rank above the ordinary men in several ways.

TYPES OF LEADERS

Leaders can be divided into many types, kinds, and degrees by their ends, means and motives. The behaviour of the leaders can be attributed to their own reasons, sentiments, values, emotions, imaginations, insights, etc. The differences in the ends, means and motives are the bases for the classification of leaders into different categories. Thus, each leader is beset with a set of motives – characteristics, qualities, values, attitudes and traits. Broadly leaders can be divided on the bases like interests, purposes, processes, orientations, functions and faiths.

1. INTEREST ORIENTED LEADERS

Leaders' interests can be broadly divided into four: (1) self interests (personal goals); (2) others' interests (service), (3) self interests under the guise of service, (4) service with the motive of self-interest kindled, and degrees by their conceptions.

2. ACTION ORIENTED LEADERS

On the basis of degree of action orientation leaders can be classified into three categories. They are:

1. **Proactive:** An exemplary leader always stands at the top. He is above reproach, temperate, prudent, hospitable, respectable and able to communicate with empathy, not addicted to vices, but gentle, free from the love of money, power and women. He manages his own self and other selves.

2. **Reactive:** A High spirited leader exhibits high spirit and tries to excel all the colleagues and opponents.
3. **Active:** A Medium spirited leader will try to give as much as he receives.

3. BELIEF ORIENTED LEADERS

Leaders of this category are motivated by many beliefs, faiths and doctrines. They include Relativism, Hedonism, Positivism, Pragmatism, Monism, Pluralism, Materialism, Marxism, Idealism, Humanism, Fatalism, Dualism, Atheism, Agnosticism and Dialecticiansm.

4. ACTIVITY ORIENTED LEADERS

Leaders who are involved in major activities of the society can be categorized as follows:

1. Political and war leaders,
2. Business and executive leaders,
3. Religious and spiritual leaders,
4. Science and knowledge leaders,
5. Art and aesthetic leaders,
6. Social work and philanthropic leaders.

5. DIRECTION ORIENTED LEADERS

Leaders can further be divided into 1) Direct or formal leaders; and 2) Indirect or informal leaders.

1. **Direct Leaders** are those who influence their immediate followers by sharing directly the purposes, processes and proceeds. This category covers business executives, politicians and religious leaders whose activities are organized with a set of missions and purposes.

2. **Indirect Leaders** are those who influence people, fans, followers, etc., who are not directly and immediately associate or transact with their leaders. This category covers some religious mystics, masters, gurus, artistes of all categories and scientists in different fields.

6. MOTIVE ORIENTED LEADERS

The leaders of this category are based on the motives of leadership. They are divided into:

1) Positive (non-toxic) Leaders: They influence their followers by sharing the purposes, processes and proceeds (3 'P's) through positive means.

2) Negative (toxic) leaders: They influence their followers by sharing 3 'P's through negative means and compete with their enemies through negative strategies.

7. MANAGEMENT ORIENTED LEADERS

This category covers the 1) Leader-manager, 2) Manager-leader and 3) Leader. In the first category, persons are basically leaders but work in managerial positions. In the second category, persons are basically managers but play leader's roles. The third category is a pure leader who knows how to influence but is ignorant of the theory and practice of management.

8. NATURE ORIENTED LEADERS

Leaders can be divided with the symbolic objects like ocean and mountain. *Oceanic* leaders though simple, humble, unassuming and without pomp lying low like an ocean attract followers similar to the waters drawn from all rivers and rivulets. The *mountain* Leaders are pomp egoistic and tall and attract followers and keep them in their fold like mountain attracts clouds. All leaders can be categorised into these groups.

A leader should be farsighted like an eagle, patient like a crane, vigilant like a dog, valiant like a lion, clever like a fox, cautious like a crow, innocent like a dove and flexible like a snake to enter the minds of followers and influence them with ease.

CHAPTER-IX

MYTH AND REALITY OF LEADERSHIP

*Myth and reality are two sides of a coin
which alternate each other.*

Knowledge is multi-dimensional, transforming all world processes. Knowledge is highly elusive due to its reality and abstraction endowed with logic and common sense. Human mind which has been refined through observation, enquiry and analysis has created much confusion and contradictions in the form of myth and reality.

PARADOXES IN SCIENCE AND PHILOSOPHY

“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair....” -
(Charles Dickens A Tale of Two Cities)

The above statement is the epitome of a paradoxical description, full of conflicts, inconsistencies and contradictions. This is similar to the knowledge that every side has its own opposite like ‘every shine has its

own shadow'. Such statements are popular in the form of adages and proverbs. The Newtonian science says that 'for every action there is an opposite and equal reaction'. The Latin proverb is that 'every advantage has its own disadvantage'. Philosophy emphasizes that this world is formed by opposites. Its functioning is the interplay of opposites. All opposites are true and relevant but in different contexts. They teach many lessons to mankind. But people get confused in the applications as they fail to read them between the lines. Leadership which is the basis for the development as well as destruction of societies has many paradoxical issues which need a rational treatment.

The Paradox has been a source of excitement and confusion to philosophers and scientists since the beginning of the systematic thought. Plato questions the very nature of epistemology. Socrates pointed out the implications of Meno's observation on the impossibility of gaining knowledge because ". . . It is not possible for man to enquire either about what he knows or about what he does not know. He cannot enquire about what he knows because he knows it ...Nor can he enquire about what he does not know, for he does not know about what he is to enquire." Yet we know that man does enquire about things he does not know and thus gains knowledge.

Equally fascinating are the Paradoxes of Zeno who baffle our mind with a number of conflicts such as the 'impossibility of a running animal to reach a distant point Z'. In order to reach the point Z the animal must

first reach point Y which is half way to Z. To reach Y, it must first reach X which is half way to Y, and so on to infinity. Thus, with the infinite series of motions, it becomes impossible to reach point Z, in a finite time.

Zeno also shows how an arrow in flight is at rest. According to his argument, at any moment the arrow can occupy only one point in space and is consequently motionless. Its movement, although perceived logically is metaphysically unreal.

As important as the Paradoxes of Meno and Zeno the most important manifestation has emerged in the logical system of Wilhelm Friedrich Hegel. The primary concept of Hegel's philosophy was its multidimensionality. He recognized *conflict* as the essence of existence. Because of this he chose to utilize his dialectic since it captured the nature of thought process. For discovering the *unity* present in the contrast of the cosmos it was an effective means. Thus, he began with the 'thesis' or 'state of being' and contrasted it with the 'not being' proposition of the anti-thesis. The conflict was then resolved through the development of the synthesis or the state of becoming. In this way, Hegel attacked the paradoxical nature of reality through the use of a logic or dialect capable of dealing with the conflict.

REALITY AND ABSTRACTION

The basis for existence is the Duality (Dwandwam) and its transformation is the interplay of the polar opposites like birth and death, light and darkness, joy and sorrow. They co-exist, contradict, combine, clash and amalgamate with each other. Thus, the thesis and anti-thesis form the essence of the events of this world. It is the synthesis that can resolve these conflicts. As a result, this world appears to be paradoxical. Knowledge of science and philosophy have been creating and resolving the paradoxical descriptions. Analysis and understanding of many explanations of scholars would lead us to a conclusion that the truth is at many levels and in different degrees. Thus, the ultimate truth is, 'truth is relative'. In other words, the absolute truth is 'Truth is relative'. The Paradox and mysticism which have been the bases for confusion must be dissolved through the comparison of other parallel components which include Finite and Infinite, Reality and Abstraction, Time and Space, Good and Bad, Gross and Subtle, Compatibility and Incompatibility and Association and Disassociation.

Relative truth always oscillates between extremes like reality and abstraction, relativity and absolute, zero and whole, finite and infinite and static and dynamic. Each extreme starts with another extreme in terms of beginning and ending at the same point. *Thus, reality is a 'zero sum game' and myth is a game of infinity.* As such one contradiction is to be clarified by another parallel contradiction. Such process nullifies the confusion of

paradoxical description. It is the acceptance of acceptance or the negation of negation or vice versa.

PARADOX AND COUNTER PARADOX

A paradox can be resolved through a counter paradox. To simplify, Zeno's Paradoxes containing one set of conflicts are to be compared with another set of parallel conflicts in order to understand the difference between the reality and abstraction. For instance, if the animal of Zeno is placed on a circle instead of a straight line the animal can reach the desired destination. It is abstraction. Even if it moves, it reaches the same point from which it started. It is reality. So it serves the purpose of reality and abstraction instead of finite time and infinite points. If an animal has to move to next point from one point to another, it has to cover a fraction of its point and has to continue like that. Thus, in abstraction it does not move. But in reality it reaches the destination.

Further, Zeno's first paradox, in fact, is contradictory to the second paradox or the second paradox is a counter paradox to the first paradox. In his first paradox he says that the animal does not *reach destination* due to *infinite motions*. In second paradox the arrow is *at rest* at every point with motions. Hence it *does not move* though at each motion it is at a particular point. *In one paradox, it moves and in another paradox it moves not as it is at rest at every point.*

This is similar to the mystical expression of the Seers:

In the words of the Isa-Upanishad,

It moves. It moves not.

It is far, and it is near.

It is within all this,

And it is outside of all these.

Further, if the Zeno's paradox is reviewed in terms of finite points and finite time, (a reality) or infinite points and infinite time (an abstraction), the interpretation is bound to be different. Further, the animal is finite and real and not infinite and abstract. So the confusion of contradiction is due to the comparison of reality with abstraction or blending finite with infinite.

The logic of Zeno is also applicable to time along with space. It has infinite points of space and also time. If both the points and time are infinite the animal cannot reach its destination. If both the points (spaces) and time are finite the animal can reach destination. These expressions are common in Hinduism and Buddhism. (For more mystical statements, see Annexure-II)

The veracity of the paradox of Meno is that, 'the impossibility of enquiry and gaining knowledge' or 'possibility of enquiry and gaining knowledge' tantamount to 'knowledge'. That is, 'knowledge of knowing'

or 'knowing the impossibility of knowing' or 'knowing of not knowing', all are nothing but 'knowledge' created through enquiry.

SUCCESS AND FAILURE OF LEADERS

In the light of mystical expressions and the myths and realities a differentiation to the *obverse* and *reverse* sides of success and failure of leaders can be made. In course of time a facilitator for the success of a leader may become a detractor and vice versa. But, each researcher and practitioner clings to one particular theory treating it as a panacea due to their obsession. Nevertheless, in between these extremes some people choose a middle path. The problem with the middle path is that neither will it provide a guarantee of high success nor lead to an utter failure.

CONTRADICTIONS OF MANAGEMENT AND LEADERSHIP

For most of the principles of management, leadership and organizational behaviour, there stands a contradiction for every given principle or theory. Examples cover: Centralization vs. Decentralization, Future vs. Present, Line vs Staff, Budget vs. Zero based budget, Scientific management vs. Behavioural Management, Art vs. Science, Autocratic vs. Democratic, Hygienes vs. Motivators, Peter Principle Vs. Maslow's Hierarchy, Division vs. Unity (Esprit de Corps), Transactional vs. Transformational, Job Enrichment vs. Job enlargement, Single-Loop vs.

Double-Loop, Entrepreneurial vs. Managerial, Large is grandeur vs. Small is Beautiful, Quantity vs. Quality and so on.

MYTHS OF LEADERSHIP SUCCESS

Great personalities have changed the history of the societies through their success and failure their indomitable spirit has changed the destiny of nations by opposing the then economic, political, social, and religious orders. The aspirations and achievements of legendary figures in the past can be attributed to the mysterious and unfathomable spirit of leadership. The vision, courage, patience, determination and hard work have contributed in shaping this world. Every leader is a combination of success and failure, pains, agonies, trials and tribulations.

Paradoxically, success of leaders is attributed to their positive qualities and failure to negative ones. The paradox lies in between myth and reality of leadership. For example, success and failure teach many lessons. Wars have devastated nations. But they created new civilizations. The economic and social development of nations has attracted the invaders resulting in battles. Had Napoleon not been there, Hitler would have not imitated Napoleon. Some leaders imitated their predecessors and never learnt the lessons from their failures because of their egoistic temperament. Civilizations rose and fell. Success was followed by failure. All existence recedes into the past by repeating history.

REALITIES OF LEADERSHIP FAILURE

A large number of great leaders with great qualities like vision, industry, intelligence, dynamism, communication skills, and perseverance failed miserably in their endeavours for the following reasons.

1. Leaders who fail to coin an appropriate concept.
2. Leaders who fail to translate their concepts in to pragmatic solutions in a dynamic environment.
3. Leaders who withdraw from their activities in the middle course and divert their portfolios.
4. Leaders who fail to recognize that the traits and behavioural patterns are to be matched with means, ends and motives on one side and the environment covering followers, beneficiaries and social milieu on the other.
5. Leaders who create a large number of enemies that are envious and crave to witness the failure of the leaders.
6. Leaders who fail to realize that very string traits/skills that distinguish leaders from ordinary persons contain potential threats for their failure when the context changes.
7. Leaders who fail to have competent mentors.

REALITIES AND MYTHS OF LEADERSHIP TRAITS

The reality and myth of leadership traits in their success and failure are analyzed in the following paragraphs.

1. VISION

A. Reality: Looking afar is the vision. A Visionary is intuitive and can see what others cannot or what others consider as worthless. A visionary can find opportunities even in calamities. In a way it is extra perceptions of a person who can see the potentiality in a person or resource perceives the future danger.

B. Myth: Great visionaries in every field – business, politics and religion - might have experienced utter failures. The sources of failed visionaries are many.

- Once a leader tastes success he continue the same vision and strategies though the environment is infertile for yielding success. That is, a leader becomes dogmatic to see only opportunities in failures. They may win a battle at the cost of a “Pyrrhic Victory.” The term “Pyrrhic victory” is an incident in Ancient Greece: Pyrrhus, the King of Epirus, sustained heavy losses in defeating the Romans. Despite his numerous victories, the empire declined and fell. Thus, the costs of a Pyrrhic victory deplete the resources that

are needed for future activities to enjoy the resultant success. The reasons for this dogmatic approach are:

- Inability to understand the implications of ‘beginner’s luck,’
- Substituting personal goals for the goals of other constituents,
- Resistance from leader to accept revision of his vision,
- Ignoring the realities and constraints of situation,
- Exaggerating self-descriptions and claims for the vision,
- Blowing inter-personal relations out of proportions

2. INTELLIGENCE

A. Reality: Intelligence is a common denominator for the success of a leader. Intelligence is an important faculty in order to know, think, analyze and understand the subject. It enables to know problems, find solutions and solve them. Intelligent can discriminate and judge the issues appropriately with shrewdness.

B. Myth: There is every chance for an intelligent person to be cunning and try to prove that he is right and others are wrong. Intelligence is a razors edge which can cut either side. The devices employed by an intelligent leader are always directed towards personal ends rather than common good. Many intelligent leaders have spoiled good projects with their over intelligence and make them suffer from its side effects.

3. COMMUNICATION

A. Reality: The success of great projects, movements and revolutions are the byproducts of great communicators transmitting their ideas articulating through formal and informal channels. Communication is the basis for an effective understanding and cordial relationship.

B. Myth: There are potential liabilities for leaders who are gifted with communication skills. People with high communicative abilities can convince others by discovering, developing and disseminating their ideas through articulation chiseled by language, para language and body language. For instance, they may present information that makes their visions appear more realistic or more appealing than actual situations. They may also use their verbalization to screen out problems in the larger environment or to foster an illusion of control when, in reality, things are out of control.

4. ACKNOWLEDGEMENT

A. Reality: Acknowledgement is thanking given for the honest work done by others. It gladdens the hearts of others. It is a great motivator. Leaders who recognize the services of the followers gain their trust and confidence. People work not simply for money but to satiate their appetite for a word of appreciation. The hunger for admiration is more powerful than the hunger of stomach. The best organizations are those which have recognized this urge of employees and meet it appropriately. Many leaders

proclaim proudly, 'We have done it', instead of 'I have done it,' presuming that the followers have done more than their duty. It is the fittest expression of gratitude of a leader.

B. Myth: But often, good qualities like acknowledgement, sympathy and love are taken for weakness. As such the leader should not be over enthusiastic to express his gratitude in a large measure for every small sacrifice made by the led. However, acknowledgement as a habit, will lead to lenience. As a result people can become habituated to receive more acknowledgement than they deserve.

5. DECISION MAKING

A. Reality: The toughest job for a leader is arriving at a rational decision –a right decision at a right time through a right process for a right purpose. A right decision results in a right action and good results. Decision making is to be made on the basis of the information collected, analyzed and interpreted scientifically.

Myth: In decision making rationality consumes a lot of time, cost, energy and intelligence. For example, even a small event like choosing a dress for an important function consumes a few days with many permutations and combinations. Sometimes an intuitive decision may yield good results at times or indecision at others. No person can provide guarantee for good results before a decision is taken. That is, till a decision is implemented no one can guarantee its outcome. As such many a time, the intuition of the people than rationality yields better results. It is said;

that a decision made hurriedly could bury the benefits and a decision delayed could deny the outcome. Often people are swayed by emotions influencing the decisions even in scientific or rational approach in the decision making process.

6. INDUSTRY

A. Reality: It is the industry that will bring both success and happiness in human endeavours. Miracles do happen but not always. Industry yields good results. Industry involves hard work. It is like the work of a sculptor breaking, cutting and sculpting the stone to bring out the beauty. Many methods including prayers go in vain without hard work. Harder the work, luckier is the person. Though intelligence plays a vital role, great people have achieved greater things through industry more than the intellectuals who have achieved through intelligence without work.

B. Myth: Many hard workers without proper guidance went in vain. Industry without vision, strategy, tact, knowledge and application cannot provide success. A small device may yield very good results rather than a large dragging and prolonged effort. Thus, the slogan 'work hard' is replaced by 'work smart'. Many who craved or went through drudgery could not become leaders.

7. ASSERTIVENESS

A. Reality: Assertiveness is a desired quality so as to avoid the dangers of fickle mindedness. It is a good trait of a leader to stick to his own decisions and judgments rather than attempting to please everybody by changing the decisions. If an individual attempts to satisfy everybody, there is no end. Those who fail to make use of their own reasoning and follow the advice of many seem to commit more errors. Such people find a reason in everybody's argument. It is a weakness in which people vacillate from opinion to opinion. But blindly following the advice without properly judging would lead to disaster. So, one should develop the art of saying 'no' when needed.

B. Myth: Assertiveness leads to rigidity prompting the leader not to change the decisions even in tune with the environment to achieve the goals or to escape from dangers. So assertiveness rigidity, arrogance, and dogmatism create a lot of resonance among the relationships. One must be ready to listen and appreciate the ideas of others.

8. EMPATHY

A. Reality: For an empathetic person the activities of others, though not conform to standards, are considered as reasonable by following the adage, 'keep your feet in the shoes of others'. Human touch demands understanding of others and their activities in the context in which they live in. Thus, empathy is considered a positive trait of a leader.

B. Myth: If one starts being empathetic, apparently everything may appear to be right. Every individual is reasonable and every activity is appropriate because there is more chance and temptation of believing that unhealthy practices in the organizational setting are justice oriented. Followers in their self interest try to encash the weakness of leaders for their empathetic behaviour. And they continue to expect such behaviour from empathetic leaders. Thus, a leader's goodness becomes weakness when the followers behave with self interest.

9. CONTROL

A. Reality: Control is an evaluation of performance with an objective of verifying whether it is adhered to according plans or not. Review of performance in all aspects of life and in all organizational activities is indispensable, without which, there is every chance of going things astray. Thus, controls succeed and precede the plans.

B. Myth: One can tighten the nut to the extent desired. But too much tightening will make the nut slip and become useless. Many a time tight control, because of rigidity, creates problems and spoils not only good plans and strategies but also the sense of belongingness. A margin is required for every page and an exception is required for every rule.

10. HONESTY

A. Reality: “Honesty is the best policy” is a popular proverb. An honest man is the noblest work of God. Honest persons are loved by one and all. There has been a great demand for honest leaders throughout history.

B. Myth: Honesty in uncivilized societies without noble values like justice, equality and liberty cannot find place. Honesty is a foolish proposition in such situations. Pure honesty can never take the business to the shore. The saying goes, “Be a Roman in Rome”. A dishonest society appreciates a mediocre. Honest person, in a dishonest society would help only the dishonest people rather than bringing good to the society. An honest man in a dishonest society would seem to be the greatest villain. Then the sacrifices of honest persons in organizations go in vain.

11. HUMOUR

A. Reality: Sense of humour dispels grief and confusion like light dispels darkness. It is very helpful to tackle human relationships with tact.

B. Myth: People with a good sense of humour in a wrong time and place will bring more banes than boons. There is every chance to lose seriousness due to sense of humour. Serious problems demand sound judgments and serious proclamations and not humourous dialogues.

12. DISCIPLINE

A. Reality: Discipline is orderly behaviour. Without discipline, goal achievement is impossible. Discipline and control are twins of planning. Nevertheless, discipline is related to human beings. Whereas control envelopes the organizational activities.

B. Myth: In an autocratic society discipline in terms of punishment may yield the desired results. Discipline which doesn't carry an equitable reward is bound to fail especially in a democratic set up. But civilized and democratic societies need a rational and sensitive equation between discipline and indiscipline and reward and punishment.

13. DYNAMISM

A. Reality: Dynamism normally leads to progress. It is the key input for all progress in every walk of life. Without dynamism, the performance of leaders will be minimal and can never be exemplary. Dynamism caused by a positive sentiment is always boundless, creating positive results.

B. Myth: Achievements of great leaders can be attributed to their dynamism. Dynamism has its root in emotionality causing excessiveness. Extremes in every aspect of life are to be avoided. If not, it may disturb the very foundation of life. Too much is too bad; '*Athi Sarvatra Varjeyeth*' is the Sanskrit dictum. Habits, both good and bad, in excessive

measure are undesirable. The negative sentiments create sentimentalism which is undesirable as it leads to extremist activities in all walks of life.

14. EGO

A. Reality: A leader who has ego enjoys pride and affectation. But for ego the world would have not seen the emergence of leaders. Without ego and pride many leaders would have not achieved great things. The byproducts of ego are; aggrandizement and pomp.

B. Myth: Ego which leads to egotistic sublimation is equally bad like lust and anger. Ego ruins leaders with misguided pride, puffed with vanity and false prestige. Ego leads to self admiration and makes leaders to overestimate about them. They dispel reason and rationality.

SUCCESS WITH NEGATIVE QUALITIES, BUT.....

Apart from positive qualities the **Negative qualities** like Harshness, Dishonesty, Appropriation, Anxiety, Ruthlessness, Deception, Covetousness, Pitilessness, Greed, Attachment, Fear, Malice, Pomp, Envy, Rigidity, Avarice, Selfishness, Lust, Revenge, Affectation, Perfidy, Intoxication, Gluttony, Cunningness, Cupidity, Treachery, Remorsefulness, Lechery, Crookedness and Vices (Seven Evils) also may help leaders succeed in their endeavours when political and social climate favour. For them success is a personal aspect at the cost of public sacrifice. On the other, the success of positive leaders is to benefit

public. Thus, both positive and negative qualities and characteristics of leaders have equal opportunity and capacity to achieve the desired goals. The difference lies in the quality of the purposes and results. The list of traits and characteristics of leaders that bring success and disaster in different contexts is due to lack of a **‘sense of judgment’ prompted by mentors**. The list of characteristics, in terms of myths and realities, presented in this context, is not exhaustive but only suggestive. To distinguish myth from reality, professional skills, practical skills (experiences) and social conscience are needed. To impart such skills and awareness, a mentor is not only desirable but essential for securing maximum good from both the myth and the reality.

CHAPTER-X

LEADERSHIP DILEMMAS

Leaders move in front like path finder's or drive from behind as shepherds.

The dilemmas on leadership continue to bother theoreticians, practitioners and researchers alike due to certain vague assumptions made by the earlier thinkers in their anxiety to find solutions to controversies.

Leadership Assumptions

1. Leadership is treated as a common denominator for all leaders irrespective of the fields like politics, business and religion.
2. Leadership and leader exchange with each other without realizing that leadership is one and leaders are many.
3. Leadership and motivation are treated as two separate entities though the common denominator of both is 'influence'.
4. A leader influences his/her followers, but the source of influence for the leader is unqualified.

The failure to resolve the dilemmas and controversies has paved the way to the development of many new theories.

THE MAJOR DILEMMAS

1. Whether Leaders are born or developed.
2. Whether leadership power is different.
3. Whether the theories of leadership can be integrated.
4. Whether leaders make any difference.
5. Whether all managers are leaders.
6. Whether leadership is different from management.
7. Whether leader makes situation or situation makes leader.
8. Whether leadership has any failure.
9. Whether leadership is a pleasant job.

1. WHETHER LEADERS ARE BORN OR DEVELOPED

The dilemma of leadership in terms of born or made/developed based on the dichotomy of nature vs nurture is as old as civilization. This predicament is common to many areas of knowledge and practice of human intelligence and skill. The conventional doubts that have been debated over centuries are: Whether intellectuals are born or made and whether the skills and qualities of human beings are inbred or developed. The arguments and counter arguments advanced by anthropologists, geneticists and psychologists to this polemic are equally logical and

forceful. Geneticists and biologists depend on heredity (RNA & DNA) and anthropologists and behavioural scientists bank upon the acquisition of qualities and attitudes. These dilemmas continue to remain as such as long as human being is not viewed as a holistic person. One view is that the children of great leaders are great. Another is that though the children of great leaders with a legacy need not be so. One more view is, even though people are trained very rigorously they cannot acquire the persistence and determination of Gandhi, Lincoln and so on. Probably truth lies in between.

THIRD DIMENSION

Besides the two forces of **heredity** and **environment** a third dimension lies in between them called **Discovery**. Discovery is more significant than the inheritance and development in securing, strengthening and sustaining leadership. The answer to the dilemma is that leaders are born and also made; but more so they are discovered. Leadership is hidden in every man. It is to be opened. It is to be uncovered. A beautiful idol or statue is to be chiseled by the sculptor from a boulder or rock. Although it is hidden and concealed, the sculptor can uncover it. He removes all the unnecessary material which covers the beauty. He uncovers the beauty. He has to chisel and hammer so as to bring the beauty out with all imagination and effort. So, the quality of the stone (heredity), the process of making practice and sculptors and discoverer's image (discovery) are important to create an idol of beauty.

Discovery is vital for making an individual a leader. The forces of both heredity-based and environment-developed begin their operation with the body-mind-spirit complex influencing leader's performance both serially and simultaneously with many permutations and combinations. However, the situational forces size up or moderate the heredity and environmental forces. If not the heredity forces remain in their crudest form with no transformation.

Therefore, leadership is a discovery. Every human being is endowed with at least one trait or a few traits which are enough to attract people and influence them. But, he needs a discovery and development for application. Hence, what is inherited is to be discovered. What is discovered is to be developed. What is developed is to be applied. The discovery is made either by self or by a mentor.

The best example for inheritance was Cleopatra, with a beautiful body-frame and intelligence. She enchanted great commanders of the world Viz., Caesar and Antony with her beauty and influenced them to surrender to her. In her case the inheritance is improved and employed. Lincoln and many others can be cited as examples for the 'development'. Mostly, the leadership among persons is discovered and developed by their Mentors (Gurus). This is the case of Chandragupta by Chanakya, Shivaji by Ramdas, Akbar by Bairam Khan and Birbal and Vivekananda by Ramakrishna Paramahansa. Gandhiji is unique example of self-discovery of converting his weaknesses into strengths. So, all the great

leaders in politics, business, religion, art and science are discovered either by self or mentors. The list of leaders of both self discovered and discovered by mentors in all human endeavours is inexhaustive.

Many people of different activities can become leaders as they are endowed with at least one special quality of leadership. Everything in this world has its own value. Positive has its own power and the negative its own position. 'Small is beautiful' and 'Big is grandeur'. 'Love' has its own influence and 'revenge' has its own power. Nothing is inferior. Nothing is superior. For example, Jesus is known for his love, Buddha for His compassion (karuna) and ahimsa, Gandhi for truth and non-violence, Hitler for fanaticism and Alexander and Napoleon for ambition and courage. As such, one can influence others with uniqueness either in character or behaviour.

The strength (valence) of trait in a leader, either positive or negative, determines the ability to influence. The direction (vector) determines the kind and type of leaders. Further, a positive leader sometimes may become negative and vice versa, depending on the situational factors. Ashoka is an example for the conversion from negative to positive and Stalin from positive to negative. Therefore, the role of discovery of leadership energy in the development of inheritance in leaders in different walks of life is highly significant. **Greater the discovery, larger the number of good and great leaders.**

2. WHETHER LEADERSHIP POWER IS DIFFERENT

Leadership is sandwiched between the motive power of a leader and the ability to exercise power to influence the followers. Power is the ability to get the things done through others. The power of leadership is the competence to 'influence' the followers. The classification of the power into (1) Coercive power, (2) Reward power, (3) Legitimate power, (4) Expert power, (5) Referent power, (6) Information power and (7) Connection power by French, Raven and others is insufficient to understand the power of leadership. In addition to the above, a leader has many powers charged by the motives like purposes, intelligence, service, sacrifice, ruthlessness, courage, sympathy, empathy, ethics and so on through words and deeds.

3. WHETHER THE THEORIES OF LEADERSHIP CAN BE INTEGRATED

The interplay of the motives in a given situation would determine the effectiveness of leadership by creating new boundaries of consciousness and manifesting into a specific behavioural pattern. For better clarity, we can draw an analogy from the behaviour of the sub-atomic matter and anti-matter particles in an atom whose collision would create new boundaries of energy. The behavioural pattern of the leader, thus, is subjected to the acceptance or rejection by the followers. Further, in any given context, the sum of positive forces which overpower the negative

ones would result in 'positivism' and those over power negative forces would result in 'negativism'.

Another phenomenon of leadership is its cyclical process wherein the positive forces at one point of time may chase the negative ones at another point. Further, motivation is the nexus between a leader and followers. Leadership in every leader is the same. But, leaders of politics, business and religion differ from each other in terms of purposes, approaches and styles due to the difference in motives. Though a political leader is dominated by power motives and a business leader is dominated by profit motives and so on, leadership, being a common denominator for all, an integrated theory can be developed if "trait theory" is blended with "behavioural" and "contingency theories".

4. WHETHER LEADERS MAKE ANY DIFFERENCE

Whether in government, business, sports, education or religion, the leader shapes people and organizations in desired directions. They anticipate change, create opportunities, utilize the resources, motivate followers to higher levels of performance, correct the behaviour of people, exploit the weaknesses and lead the organization towards its purpose. The routine progress and achievement with reasonable objectives, sufficient resources and with no constraints cannot be attributed to leadership. It is because they manage their organizations with the help of their authority.

Leadership comes into picture when a turnaround is required, when organization starts sinking or when it is to be elevated to beyond the normal levels. Leaders convert the highly inefficient to an efficient or make the impossible possible. For the rest, it is better to use the terms like C.E.O, manager, director, chairman, and so on and not a 'leader'. That is why we hear such appropriate statements as: 'The Prime Minister fails to provide the required leadership'. 'Gandhi has provided new leadership to 'secure freedom'. Thus, the success of every manager and politician in a casual manner cannot be attributed to leadership. Such things do happen where the internal and external environment is conducive and not turbulent. When the sea is calm any person can be a captain. But if the sea is turbulent and if the captain can steer out the ship he is a pilot both in letter and spirit. Similarly, managers are routine and patterned whereas leaders are non-patterned, dynamic, flexible, non-routine and react to the situational demands.

5. WHETHER ALL MANAGERS ARE LEADERS

Though there is a popular statement that "all managers are leaders but all leaders are not managers" all managers and chiefs cannot be designated as leaders. Without the involvement of influence of leadership, people work at minimum level and meet the basic requirements. The roles of leaders vis-à-vis managers come into picture when the latter fail to fulfill their minimum or they have to put forth their maximum. For example, a turn around by Lee Iacocca and many others were examples of

the hidden energies of leaders that differentiate them from managers. The greatest misconception is that the word 'leadership' is used very loosely by both experts and common folk in every activity without any discrimination among different activities. Performance, at the individual level even at dizzy heights, to meet the selfish ends, without involving influence of people is not leadership.

6. WHETHER LEADERSHIP IS DIFFERENT FROM MANAGEMENT

Management is a process of planning, organizing and controlling resources to achieve the desired results. The process is typical by providing consistency, constancy, order and predictability. It has to ensure that plans adhere to budgeted resources. But this is a routine process. Leadership is planning for a change to reach the higher levels of performance. Leadership is influencing people to something more than what they are capable of relating to performance and responsibility in a chosen field with chosen objectives.

7. WHETHER LEADER MAKES SITUATION OR SITUATION MAKES LEADER

The said dilemma is not new. It is as old as the Mahabharata. There has been much disputation, whether leader makes the time or the time makes the leader. The solution of this particular problem seems to support

entirely the Heroic/Leadership school of Bhishma. To the doubt of Yudhishtara, “Is the time the cause of king, or is the king the cause of time?; Bhishma answers, “Let no such doubts trouble thee. The king makes the time”.

If an individual is rigid in his behaviour, Fiedler suggests that changing of situational characteristics. If one individual is not competent to be a leader in an organization that means his energy in that setting is not appropriate. That is, a leader successful in a given situation may not achieve equal success in another context. With this, it can be concluded that leadership is universal and leaders are contextual.

8. WHETHER LEADERSHIP HAS ANY FAILURE

The common ground for failure is lack of proper purposes, action plans and strategies, perseverance to continue the effort, flexibility to adjust to the situations, courage to accept failures and proceed further with a new vigour. Leadership means influencing the followers. Without which it is not leadership. The biblical proverb says, “if salt loses its flavour where can it be salteth”. Similarly, a sweet is not a sweet without being sweetish. So, as long as leader is successful in influencing their followers and retaining their confidence it can be said that the leader is successful.

Thus, the success and failure of leadership are to be distinguished from the success and failure of endeavours. The failure in achieving a purpose in an endeavour by a manager or any other person is not the failure of leadership. Failure of leadership is the disobedience of followers. The major dilemma is, whether great leaders like Jesus, Gandhi, Lincoln, Caesar, Alexander, Hitler, etc. belong to the category of success vis-a-vis failure. The answer is both. They had their success in influencing their followers and also purposes. But, their failure is their discontinuity of continuing their efforts as their end came abruptly.

9. WHETHER LEADERSHIP IS A PLEASANT JOB

Leadership excellence (efficiency + effectiveness = excellence) is caused by a distinct motive to influence the followers. It is a strenuous effort against many odds as competition in leadership is always severe. Throughout history and mythology the struggle of leaders is vivid. The struggle between gods and devils is also common. In the process of desire to win, dominate, conquer, influence and destroy the evil forces, even good leaders might have committed certain blunders and sins. It can be said that leaders suffered very much during their life time but were remembered after their demise.

Great are the leaders, whose mothers and mentors are great with appropriate nurturing and development towards determined purposes.

CHAPTER-XI

TOXIC AND NON-TOXIC LEADERS

Toxic leaders choose toxic mentors. Toxic mentors entertain toxic leaders, thereby establishing a toxic environment.

Human being is a combination of masculine and feminine, wisdom and folly, good and bad and positive and negative characteristics. According to Dr. S. Radhakrishnan, man is a compound of baseness and nobility and intelligence and folly. The human heart is the scene of the age-old conflict between good and evil. It is associated by weakness and imperfection with high endeavour in zeal and creative effort. Man is a composite of life-giving and death-dealing impulses. Death and immorality are both lodged in the nature of human being. Similarly, every individual is both toxic and non-toxic in different degrees.

Modern psychology repeats this truth in technical terms. There are two sets of instincts in each human being. Those which conserve and unify are called erotic instincts and those which destroy and kill are called destructive instincts. The death instinct functions in every living being striving to work its ruin in contrast to the erotic instinct, which makes for the continuance of life.

People normally are kind and generous, friendly and co-operative. But by indoctrinating, their energies can be diverted by charging destructive instincts into play and raising them into power. We are all familiar with the verse in the **Hitopadesa** that hunger, sleep; fear and sex are common to men and animals. What distinguishes men from animals is the sense of right and wrong. Life and death, love and violence are warring in every struggling man.

Further, these opposites are overlapped. The cruelties of history are perpetrated in the name of noble causes. The atrocities in the name of good and God drew their strength from these destructive instincts. In the past, men were infected with the war fever by an appeal to the great causes of freedom and democracy, honour and justice. They served as a camouflage for the lust for power, religious fanaticism and racial prejudice. So, all wars were regarded as just and holy wars.

According to Bhagavad-Gita there are two types of beings in this world: The Divine and Demonical. The divine is pleasing and the latter disquieting. One aids evolution and the other retards. One is constructive and another is destructive. One is ideal and supporting and another is detrimental to progress. Divine nature is liberation and the demonical is bondage.

Fearlessness, ahimsa, harmlessness, truth, absence of anger, renunciation, serenity, slander, compassion towards fellow beings,

uncoveteousness, gentleness, modesty, straight forwardness vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride, purity of heart, steadfastness in knowledge and yoga, charity, control of the senses, yagna, study of the scriptures, austerity, ostentation are aspects of divinity. Arrogance, self conceit, anger, harshness, ignorance, fickle mindedness, etc., belong to demonic.

DEGREE OF TOXIC NATURE

Toxicity is caused by the negative tendencies in a human being like anger, aggression, jealousy, narcissism and noxiousness with a poisonous mind and venomous feelings. Toxic behaviour in many people is due to their bringing up in their childhood through deprivation of the comforts and requirements, parental autocracy, indecent environment and egotistic practices. Toxicity creates ill feelings and establishes unfounded suspicions leading to abnormal behaviour. They expect to satisfy their economic, social, emotional and personal ends from people around them usually not consistent with the social and organizational norms. There can be no human being purely divine or demonic. Every person is toxic to some degree or other. Higher the toxicity in leaders, mentors, followers and mentees, greater the damage for themselves and other selves. Invariably such people hurt their fellow beings during the day to day transactions. Thus, toxic nature can be modified with the help of guidance from mentors like parents, friends and teachers.

Toxic people can be graded into many:

1. Low toxic/sub-toxic - Tolerable
2. Medium toxic - Manageable by meeting the expectations.
3. High toxic - Difficult to manage
4. Super toxic - Suffer from self deception, hate, meanness, deceit and sadism.

A good example can be drawn from Indian mythology. In the Mahabharata, Sakuni, a toxic mentor to Duryodhana, is equally competent to Krishna, a positive mentor to Pandavas, in every respect, but for the exception of Krishna as an Avatar or God Incarnate. Similarly, in Bhagavata, Sukracharya was a toxic mentor to Rakshsas (Demons) and Brihaspati was a non-toxic Deva Guru for Devatas (Gods). Both are equally competent in many respects.

PERSONALITY OF LEADERS

Personality is the dynamic organization within the person of those psychological systems that determine his unique adjustments to his environment. It is the sum total of ways in which a leader reacts to and interacts with others. Personality of leaders, however, is also determined by (1) Heredity and (2) Environment factors.

- 1) Heredity factors include physical stature, facial attractiveness, sex, temperament, muscle composition, reflexes, energy level and biological rhythms formed by the molecular structure of the genes located in the chromosomes.
- 2) Environment factors cover the culture, in which people are raised, through attitudes, beliefs, values, customs, traditions and habits. The heredity, environment or Nature-Nurture dichotomy will determine the 'quality' of the leadership personality. A specific situation however may favour and provide an outlet to heredity factors or cultural factors of a leader. That is, leadership personality becomes distinct and dominant due to his strong heredity factors or deep cultural forces or both in a compatible environment vis-à-vis others.

With a large number of traits numbering into thousands, it is very difficult to predict the behaviour of people in general and leaders in particular. The traits may be both positive and negative forming into different trait-complexes. The personality characteristics of persons, whether as leaders or mentors, vary widely in both content and intensity.

VALUES OF LEADERS

Values of leaders represent basic convictions that a specific mode of conduct is personally or socially preferable to an opposing mode of conduct. They contain the element of judgement in that they carry a leader's ideas as to what is right, good or desirable. Values have both content and intensity attributes. The content attribute says that a mode of

conduct or end-state of existence is important. The intensity attribute specifies how important it is. When we rank the values of leaders in terms of their intensity it can obtain the relative importance assigned to values like freedom, pleasure, love, compassion, forgiveness, humility, truthfulness, equality and democracy to autocracy, lust, covetousness, hypocrisy, flattery, pride, selfishness and greed.

The source of values cover parents, teachers, friends and leaders of the past at gross level and the core values from one's own nature. Values can also be divided into two sets. First *terminal* values refer to a desirable one-end-state of existence. These are the goals that a leader would like to achieve during his or her life time. The second set, called *permanent* values refer to preferable modes of behaviour. Nevertheless, how an individual leader accords importance to a particular value would determine the nature of leader, viz. Toxic or Non-Toxic.

ATTITUDES OF LEADERS

A leader's attitude is the persistent tendency to feel and behave as a leader. An attitude is enclosed by three components; cognition, affect and behaviour. A leader's attitudes are evaluative statements or judgements, either favourable or unfavourable concerning objects, people or events relating to the process of leading. Out of the three components - cognition is highly significant followed by affective and cognitive components.

A leader's attitudes are the seeds of leadership behaviour. Though attitudes and values are not similar, they are inter-related. Attitudes may be positive and negative. In contrast to values, attitudes are less stable.

PERCEPTIONS OF LEADERS

A leader's perception is the process by which a leader organizes and interprets his sensory impressions in order to give a meaning to his purpose and process. The problem with the leader is that he is influenced by personal interests, characteristics, attitudes, motives, past experiences and expectations of other constituent members. The elements in the surrounding environment that influence the perceptions of leaders include method, model, change, attention, importance, urgency, location, social setting and opposition and competition from other leaders. A leader's perceptions, in terms of vision, imagination and foresight are far superior to that of ordinary men.

BEHAVIOURAL PATTERNS OF NON-TOXIC (POSITIVE) AND TOXIC (NEGATIVE) LEADERS

Different leaders behave in different ways. Their behaviour is an enigma that strikes everybody's attention and surprises people on many an occasion. Nevertheless, the behaviour of the leader's vis-à-vis others is of paramount importance.

1. POSITIVE (NON-TOXIC) LEADERS

Positive or non-toxic leaders are those who influence people to convert them as their followers through a variety of positive approaches and methods so as to fulfill their positive motives. Their behavioural manifestations are usually as follows:

1. They serve the interests of others by sacrificing their personal interests.
2. They trust people and love them.
3. They acknowledge others for the help received.
4. They follow the principle that if I am honest, at least there will be one rascal less in the world.
5. They encourage participative management.
6. They get satisfied with what they achieve but pursue their goals relentlessly.
7. They are sober, fearless and non-traumatic.
8. They follow the principle of “Live and let live”.
9. They are meek to the meek and might to the might.
10. They are humorous, nurturing and sensitive.
11. They shoulder responsibility for the failures of their followers.
12. They also give credit to their subordinates for their achievements.
13. They introspect soberly their own behaviour.
14. They are open, transparent, balanced and compassionate.
15. They are punctual to their duties.

2. NEGATIVE (TOXIC) LEADERS

Toxic leaders are those who influence their sub-ordinates through a variety of negative approaches and methods so as to fulfill their own negative motives. Toxic leaders compete with other leaders of the same group to become 'firsts'. Their behavioural manifestations are usually as follows:

1. They always serve their personal interests.
2. They misuse power in the guise of organizational good.
3. They mistrust and suspect others including their close associates and kith and kin.
4. They never think to reciprocate people who are responsible for the prosperity.
5. They are Machiavellians.
6. They are the followers of Napoleon to 'strike first'.
7. They exploit the subordinates, customers, friends and superiors.
8. They don't want to leave an opportunity on the principle "if I do not exploit or cheat someone will do so".
9. They are traumatic.
10. They intend that others should be waiting for them.
11. They do not possess caring behaviour.
12. They are always serious and non-humorous.
13. They inflict on the ego and personality of some one.
14. They are insensitive to others.

15. They lack integrity.
16. They are investigative about other's problems, sufferings and inconveniences.
17. They want to know the private secrets of others.
18. They want to grab the benefits from the work and efforts of others.
19. They change moods suddenly.
20. They exaggerate and behave harsh at others mistakes.
21. They present a cool expression at others merits.
22. They crave for compliments.
23. They jab and irritate others.
24. They blame others for failure and pass the buck on others.
25. They are meek to the might and might to the meek.
26. They are envious of the lucky subordinates in the form of riches, good children and wives.
27. They are sadists.
28. They keep their own secret agents for finding faults of others.
29. They want to retain the power at any cost.
30. They tease women in many ways.

POWER EXERCISE OF TOXIC LEADERS

Power creates many ills and unpleasant behaviour on the part of toxic leaders giving them scope to commit more mistakes and craving for false security and prestige. Fear of losing power and immoral passion to acquire more power lead to power syndrome or poweropathic behaviour.

As a result history is replete with the examples of bad leaders and destructive governments. *The truth is that if noble leaders get power and pelf they will be much nobler. And if ignoble leaders get power and pelf they will be utterly bad.*

There were more talented intellectuals among the led than the leaders. There were more mentally-sick people among the leaders than the led. There were extremely mentally deranged leaders than the led. There were more dominating, aggressive, highly selfish, bold, adventurous, harsh and insensitive among leaders than the led. There were also more hypocrites, liars, criminals and cynical manipulators among leaders than the led.

The murderous, violent and destructive activities of leaders made them immoral and insensitive towards the human values. Such activities contribute to immorality and criminality of leaders by condemning, executing, eliminating and exterminating revolutionaries, subversives and competitors. Suppressing riots and revolts and sacrificing many human lives through military, police and other agencies of the governments are the common activities of these toxics leaders

TOXIC LEADERS AND THEIR SYMBOLS

The symbols used by the rulers cover *Lion, tiger, eagle, Cobra, Vulture, Wolf, Crocodile, Fox, Hawk, Dragon and other carnivorous or*

poisonous creatures. The nicknames used by the rulers instead of their real or historical names include: ‘The Man of Steel’ for Stalin or Djugashvili; ‘The Hammer’ for Molotov or Scriabin; ‘The Stone’ for Kamenev or Rosenfeld, etc. The thumbnail characteristics chosen by the ruling class cover “the Terror of the World,” by Attila, “the Mighty Killer,” by Genghis-Khan, “the Terrible” by Ivan, “the Scourge of God,” by Tamerlane, “the Tiger of Malaya,” by Yamashita, “the Tiger,” by Clemenceau, “the Red Dog,” by Antonescu and so on. The list also includes Iron Emperors, Earth-Shakers, Dukes, Chancellors, Conquerors, etc.

The present day political environment favours the mediocre and toxic leaders to climb to the ruling strata. It is vain to search for a “soft,” sentimental, humane, sincere, honest, ruler or icon in politics and business. Many of them have sacrificed their own parents and children, murdered their closest friends and ruined their benefactors for their success. Numerous are among politicians and business tycoons in democracies who crave for power and wealth.

At best, only very few may be found in the category of non-toxic and well symbolized by the discussed heraldic coats of arms like Ashoka the Great, Akbar the Great, Napoleon, Attila , Tamerlane, Cyrus the Great, Peter the Great, Pope Gregory VII, Oliver Cromwell, Charlemagne and so on.

The Bias of Historians

The irony of leadership history is that the historians have divided among themselves in identifying the best leaders. For example, among Alexander the Great, Julius Caesar, Genghis-Khan, Charle Magne, Akbar and Ashoka, the preferences of historians vary widely placing some of them on a pedestal of adoration and relegating others to back seats. A number of lessons drawn from the past experiences could not teach lessons to the leaders in modern information pervasive world. What is needed today is a *caring leadership and sharing mentorship* to establish a harmonious society.

Toxic mentors and leaders are akin to each other mutually contributing to their toxicity.

A MENTOR KNOWS WHAT IS TO BE

GIVEN TO A LEADER.

HE KNOWS HOW TO GIVE THE

DIRECTION AND GUIDANCE.

HE KNOWS WHEN TO GIVE

CONSENT OR COMPLIMENT.

HE KNOWS WHEN TO GIVE

FREEDOM TO REACH THE

GOALS DREAMING OF.

HE KNOWS HOW TO GIVE

CAUTION TO FACE THE

DANGERS AHEAD.

CHAPTER-XII

MENTORING IN INDIA

*Best leaders are those whose words correspond with their deeds.
Best mentors are those who can foresee and understand crisis,
tackle and resolve it beforehand.*

Mentor is a unique person who can create new knowledge and struggle to bring harmony among extremes. In a larger sense, mentor is a harbinger to bring some change to serve the interests of all. Mentor provides succour to all irrespective of their profession. Thus, mentor is the common denominator for the development.

With the separation of capital from labour and management in business and aiming at the maximization of profit, the roles of entrepreneur, manager, leader, politician and bureaucrat have assumed greater importance. As a result the gap between knowledge and practice is widening. For instance, the best of technology is losing its solid ground. Healthy economies are collapsing. Rich nations are suffering for basic needs. Free goods are becoming cost-prohibitive. All these developments are nothing but symptoms of lack of proper direction from competent mentors.

LEADERSHIP VS MENTORSHIP

Leadership energy emerges from their hardship, risk, strain, humiliation, failure and persuasion. Courage, fearlessness, dedication, passion and discipline are their endowments. Leaders emerge in this world on different occasions. Their appearance and disappearance leave legacies. The imitation and emulation of the concepts which acted as powerful motives of the leaders cover:

1. Shaping the societies (Responding to the necessities of economy, culture and environment, through vision, conflict, concord and cooperation).
2. Shaping the behaviours of the people (Responding to their emotions of self and other selves through love or revenge).
3. Shaping the spirituality among people (Responding to the transcendental thoughts, feelings and emotions through a third eye).

Leaders are farsighted up to their goals. To foresee the future troubles from current success mentors are needed.

MENTORSHIP

Mentor can make a great difference in the professional development of leaders. The '**knowledge and wisdom**' of a mentor can be viewed as a *third eye*. In a larger sense, a mentor is competent to advise people irrespective of their professions. Mentors can understand both the causes

and consequences, beforehand. While a leader influences his followers, a mentor guides the leader. That is, a simple, desireless and meditative person needs no mentoring. But for an ambitious, dynamic and spirited leader, mentoring is compulsory. Thus, all leaders, politicians, business magnets, industrial icons and so on need constant mentoring.

VALUE OF MENTORING

Mentoring begins with the teachable life through communication. It is a multi dimensional process of guiding people by applying principles and techniques enveloped by common-sense. Mentoring is useful both in routine matters as well as at critical junctures. However, mentoring a leader is a complex job.

Is mentoring a profession? Why is it not popular though it has been an occupation for centuries? Mentoring has been the profession of a community for thousands of years. Mentoring has been popular in both positive and negative activities of life. But, its popularity has faded out due to many economic, social and psychological reasons. Further, mentoring activity has been shifted from individual to institutional frame. The usefulness of mentoring is two dimensional; one is related to development and another to overcome dangers.

MENTORING IN LEADERSHIP

Leadership is simple and complex, visible and invisible, explicably inexplicable and moves people, events and societies. A leader is a Hero and a great mover. Appearing accidentally or evolving from smallness to greatness. Sometimes they even perish themselves for their purposes. Societies and organizations in their evolutionary processes select their own leaders to serve their own purposes. The class of leaders chosen by people is based on the adage; “people get the Government they deserve”.

Mentors are expected to be wise and spotless by all trials. They are not arrogant, inconsistent, and ignorant of holy rites, eager for worldly success, vicious, miserly, insolent and unhealthy. Mentors do not allow leaders to undertake the projects that cannot be accomplished without judging or discriminating. Planned mentoring relationships tend to produce more satisfaction and better results for both parties than unplanned relationships.

Mentors emerge from time to time to guide leaders in their endeavours. The designations of mentors are many, viz., teacher, prophet, preacher, guide, mother, father, consultant, preceptor, coach and philosopher. It is common for leaders to indulge in conflict, concord and compromise. Mentors are needed to tell, “What to do” and “When to do”. To win the game, good mentors are required. They alone know where to start and when to stop. Starting is normally a compulsion for a change. But

stopping is a choice which is confronted with many 'odds'. Great are the leaders in whom the competence of mentoring is high.

PRACTICE OF MENTORING IN INDIA

In India and China, learning and erudition have utmost significance and esteem. Knowledge coupled with virtue was supposed to be supreme when compared to power and wealth. Even the rulers, warriors, commanders and the richest persons have bowed their heads before the mentors. Their belief was that those who were involved in the exercise of power were incomplete due to the absence of wisdom and objectivity. Whenever the personal interests and emotions come into conflict with their duties, mentors came to their rescue by advising them the desirable duty to achieve the goals and simultaneously preserve human values. Such thinkers were expected to be free from material cares and not to yield to any mundane temptations. So they could consider the problems of life and death with a spirit of detachment. This class was adored by being kept at the top of social hierarchy, i.e., men of wisdom against men of power, wealth and men of undifferentiated status. They were respected and honoured by one and all. Even the men of *power* and *action* could not command the same respect of mentor class. Possession of wealth was considered inferior when compared to knowledge. Military power never commanded the same measure of respect as that of the mentoring class.

It is not only applicable to India but evident throughout the world. Where temporal power of rulers was considered great in Europe, Rome, etc., these civilizations were yielded to mentoring. Of course, the scale of mentoring in the east was so vast when compared to the west. The Indian mind was highly analytical and had a passion and purpose for creating and implementing the ideas and concepts in all activities of life. The Aryans have divided the society into four main groups and also divided the life of individuals into four parts. The social groups were; Brahmin, mentors; Kshatriya, the men of protection; Vysyas, the men of trade and business who produce goods and wealth; and Sudras, the men of work with umpteen skills to assist all. Each group, thus, is expected to enjoy certain rights by discharging their duties. The four psycho-physical types of man; the man of thought, the man of action, the man of desire and the worker with varied skills have four corresponding sets of duties and rights, four kinds of special rewards like honour, power, riches and recognition, four main kinds of livelihood like charity, wealth, profit and remuneration. The mankind has been prescribed by four ends of life like Dharma, Artha, Kama and Moksha. The life stages of individuals are divided into four: Balya, Yauvana, Kaumara and Vardhakya. And the vocations of life were also four Viz. Brahmacharya, Gruhastha, Sanyasa and Vanaprastha.

MENTORING IN INDIAN CIVILISATION

India had a great historic civilization of mankind. India has shown tolerance to all religions and faiths like *Buddhism, Christianity, Islam,*

Suffism, Sikhism, Zoroastrianism and Theosophy. In philosophy, religion, literature, science, knowledge, poetry, organization of society, politics, craft, trade, commerce and mentoring, India has excelled many other Nations. Bharat has produced millions of mentors in all fields starting from Valmiki and Veda Vyasa to many modern mentors. Among innumerable mentors there are also examples from Non-Brahmin or disadvantaged sections that were respected considering their knowledge and saintly life. Manavala Mahamuni and Gandhiji are examples. In India we have inherited much from Vedic culture in our arts, literature and other sciences. *Adi Sankara* called it “the accumulated treasure of spiritual truths discovered by the *Rishis*”. *Tagore* said, “India is destined to be the **teacher** of all lands”. *Aurobindo* said, “Mother India is not a piece of earth; she is a power; a God head”. He predicted that India will be “the moral leader of the world”.

Professor **Macdonell** in his history of Sanskrit literature says, “The importance of Indian literature consists in its originality. When the Greeks towards the end of the fourth Century B.C. invaded the Northwest, the Indians had already worked out a national culture of their own, unaffected by foreign influences. In spite of successive waves of invasion and conquest by Persians, Greeks, Scythians and Mohammedans, the national development of the life and literature of the Indo-Aryan race remained practically unaffected down to the era of British authority”.

Romain Rolland also wrote in the same strain: “If there is one place on the face of the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.”

No greater or better deserve tribute has been paid to any country than by **Friedrich Maxmueller** to India: “If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow – in some parts a very paradise on earth – I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant - I should point to India. And if I were to ask myself from what literature we, here in Europe, we have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic rays, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life – again I should point to India”.

The richness of Vedic literature and Sanskrit language is almost beyond the comprehension of ordinary mind. The greatness of Vedas is that they could go where the thought could reach or vice versa. Their observations were replete with the

universal wholesomeness with its independent parts with and without differentiation. They could identify the darkness in light and light in darkness, death in life and life in death. They were so open and so mystical. Many centuries ago Sanskrit language contained words to describe states of the conscious, the subconscious and the unconscious mind and a variety of other concepts which have been evolved by modern psychology, psycho analysis and psycho therapy. Further, it has many a word, of which there is no exact synonym even in the richest modern languages. All this development depth and vastness of thought and action can be attributed to the great **mentors** of the yore.

MENTORING IN INDEPENDENT INDIA

Every successful activity demands the creativity of an entrepreneur, the influence of a leader, power of a politician, resource balancing by a manager and the guidance of a mentor. But, mentoring aspect has been neglected by both the theoreticians and practitioners of public administration and management in the post independent era. Even in religion mentoring is distorted and diverted. It has become indistinct and fuzzy in the relationships between religious gurus and disciples. Today few thinkers are realizing the need for mentoring to establish harmony in many fields and activities.

For a country which has never invaded others, endowed with spiritual knowledge and practices, present governance and constitution are of no use. India is multi-religious, multi-ethnic, multi-linguistic, tradition-loving, custom-bound and known for tolerance and accommodation of all religions. It could remain intact from the onslaughts of foreign rule for more than a thousand years. Such achievements can never be claimed by any other country. This can be attributed to the core knowledge and wisdom that has been passed on from generation to generation from Vedic and Puranic traditions through mentors of the past.

To tackle the economic and social problems and provide a decent and dignified life by balancing growth with justice through secular practices from exploiting the rest, a constitution has been enunciated. But, unfortunately it couldn't bring the desired good to the people for want of proper mentoring. The mentoring which was available during the struggle for independence is not available in independent India.

In this backdrop our country is continuing with the problems of poverty and unemployment due to the negligence of every government and successive political party to control population. For all this, common man has become the target suffering from many evils. This is due to the indifferent attitude of the contemporary politicians and bureaucrats. The politicians and bureaucrats are apathetic, insensitive and unaccountable to these objectionable goings-on. The last six decades of independent India had witnessed a change in many spheres like knowledge and technology.

But, the aspiration of the constitution builders viz., ‘**maximum good to maximum number**’ had become a utopia? Our politicians and bureaucrats could not learn even an iota of wisdom from the world class leaders, reformers and mentors viz., Sri Sankaracharya, Asoka and Akbar of the earlier centuries and in modern times like Acharya Vinoba Bhave, Jayaprakash Narayana, Mahatma Gandhi, Rabindra Nath Tagore, Ramakrishna Paramhansa, Sri.Ramana Maharshi, Swami Vivekananda,Gopal Krishna Gokhale, Bal Gangadhar Tilak, Pt. Madan M.Malviya, Dr. Rajendra Prasad, Dr. S.Radhakrishnan, Lal Bahadur Shastri, Pattabhi Sitaramaiah, Sarojini Naidu, Jagdish Chandra Bose, Maharishi Karve, Mother Teresa, Anne Besant, Rajaram Mohan Roy, Veeresalingam Pantulu and so on.

Our politicians and bureaucrats failed to understand the meaning of secularism as “All faiths are entitled to equal protection and respect”, “*Sarvadharmā Samābhava*” and “*Vasudāika Kutumbam*” and continued their practice of a back-form of democracy of Lincoln; “**by the politicians, of the politicians and for the politicians**”.

If India is to be prepared to achieve “**Sovereign Socialist Secular Democratic Republic**”, in the light of global information world, the knowledge-oriented democratic model of economic, political, social and religious mechanism is to be replaced by **wisdom-oriented and mentor-directed system**. The major problem of present democracy is corruption

and caste orientation at all levels. The maximum corrupt practices originate from political and bureaucratic networks.

In order to overcome the mistaken notions like that of freedom for irresponsibility and recklessness and duty for right, mentoring is a must. For want of this in free Nations like India, a street rowdy, a gangster, a murderer or an arrack contractor is becoming more powerful than police officers, government officials, teachers, priests, business men and politicians, with minor exceptions. Therefore, the system of democracy is topsy-turvy. Those who are helpless to oppose this brutal environment openly have been choosing the underground activities in the name of terrorism, fatalism, extremism and so on.

If constitution should guarantee good governance with good political and civil servants with ‘Authority’ ‘Autonomy’ and ‘Accountability’ (3As,) proper mentoring at all levels and wings of the society is a necessity to create most valuable **human capital**.

SIGNIFICANCE OF MENTORING TO POLITICIANS AND BUREAUCRATS

Today the quality of performance of leaders is very poor. No doubt, they are spending their energies and expending resources to succeed in their personal activities. The reason for

this are : absence of mentoring, lack of enough mentoring or improper mentoring.

The reasons for having mentors are for:

1. Providing experience:

Wisdom comes with age and experience. But it is not wise to wait till old age to learn from experience through trial and error method as time is the most valuable resource and asset. Thus there is an added advantage of having some mentor who is used to it earlier.

2. Providing a safety valve:

A mentor can act as a safety valve in the pressure cooker to all leaders in the growth process who are always under pressure. The pressure can be released at frequent intervals. If not, the pressure can blow off the lid spoiling the entire job. The interaction of leaders with their *mentor* is like using a safety valve for finding the way out from stress. It also helps them to vent off their steam of frustrations, disappointments and phobias.

3. Providing a Check point:

Normally politicians and bureaucrats take whatever comes on and generally operate with very little check due to their busy schedules. Usually they dislike being questioned by others. But having and accepting a mentor, they obey his advices and try to reconsider the proposed actions.

4. Trust and confidence:

Politicians and bureaucrats of today should realise that they can be safe in the hands of a mentor. It is a very important thing for politicians and bureaucrats to entrust the work of mentoring to someone who can constantly think about their welfare. If mentoring is done like a service for a fee, it doesn't work too well.

For a country like India without covetousness for encroachment of other lands, endowed with the highest spiritual knowledge and practices, the present day mentoring is inadequate to deal with the vast problems of global recession and the conflicting interests between individualism and socialism. Individualism, if excessive is the 'devil', and excessive socialism or communism is the 'deep-sea'. We can't choose either the 'devil' or 'deep-sea'. We have to integrate so as to avoid the ills of both. 'I' and 'we', can never survive independently. In fact, democracy is rooted in between the extremes of 'I' and 'We' to absorb the merits of both the extremes. To avoid many ills of present day society like unemployment, poverty, illiteracy, terrorism, inequality and injustice, it is essential to develop great leaders as well as good mentors.

CHAPTER – XIII

CARING LEADERSHIP AND SHARING MENTORSHIP

Leadership and mentorship are universal but leaders and mentors are contextual.

Great men of thought (mentors) and action (leaders) appear and reappear on the scene from time to time either to improve the situation, to cure the disorders or to infuse the spirit of duties and ideals. Leaders and mentors emerge on the panorama for their own compelling reasons. Lord Krishna did the same by his presence to play a dual role of both a leader and mentor.

**“Yada-yada hi dharmasya glanir bhavati bharata
Abhyutthanam adharmasya tada’ tmanam srijamyaham”!**

(Whenever there is decay of dharma and rise of adharma, then I embody Myself, O Bharata.) - The Bhagavad Gita: 4.6

Reasons for the appearance of leaders and mentors include:

1. To fulfill specific aspirations, purposes and ideals;

2. To establish harmony when there is disharmony in economic, political, religious or social systems;
3. To innovate, discover and create new order of life;
4. To elevate the people above the spirit caused by false teachings;
5. When erroneous or baser instincts and false notions dominate life;
6. To elevate people when sensuousness deviates them from Spirituality;
7. To raise people when civilization and social organization are threatened due to excessive greed;
8. To elevate the people from struggle leading to general lawlessness and anarchy;
9. To lift up people when wrong emotions, lower passions and false worships sway people with lust, hate, greed and pride;
10. To elevate people when “the six inner enemies” spoken in the Gita or “*The seven deadly sins*” enunciated in Christianity grow and swell; and
11. To lift up people when wrong knowledge and wrong cravings pollute the minds.

Some of the examples of these categories covering Parashurama, Rama and Krishna, are the outstanding history-makers in Puranic time. Another example is the Prophet Muhammad, founder of Islam, a warrior, a law-giver and head of a state, outside of India. Guru Govind Singh is a great man of action as well as a spiritual teacher and poet of very high quality in modern India.

The historic conquerors, empire-founders and state-builders like Chandragupta, Asoka, Vikramaditya, Rameses, Solomon, Cyrus, Semiramis, Shi-hwang-ti, Hideyoshi, Bolivar, Iyeyasu, Alexander, Caesar, Attila, Zengiskhan, Tamer-lane, Akbar, Shivaji, Napoleon, Khalifa Ali, Rana Pratap, Cromwell, George Washington, Lincoln and Gandhi, etc., are placed on the positive side or the negative side at the whims and fancies of historians. It is because all great personalities are a mixture of good and evil. Even the purest lives have traces of impurity. The worst are not without gleams of goodness. The most important saying is that every aspect has two sides and the truth is contextual.

NEXUS BETWEEN LEADERSHIP AND MENTORSHIP

In all ages, societies and endeavours, leadership and mentorship are common requisites. The differences among them can be attributed to the differences in their motive-mix. The understanding of leadership and mentorship will be incomplete without knowing the linkages of the trichotomy of Ends-Means-Motives. People often debate the nexus between means and ends. But more important is motives, which qualify both the means and ends. Leaders and mentors differ in their approaches and styles due to the differences in their mix of ends-means-motives. Sometimes, the ends may be the same, but the means and motives may be different. Bismarck and Gandhi struggled for the same ends but with different means and motives.

POSITIVE AND NEGATIVE MOTIVES

Leaders and mentors differ in many ways. There were good and bad, great and small, selfish and selfless, noble and ignoble and secular and non-secular leaders and mentors in different fields like politics, religion, business, art and science. Nevertheless, history has not recorded the details of motives of mentors. Leadership energy is neutral, unless it is qualified by the motives of the leaders. That is, the degree and kind of leaders is determined by the degree and kind of motives, which manifests leaders in to specific personality styles.

But leadership energy in terms of is physical, emotional, intellectual and spiritual is fashioned and conditioned by the motives. Motives energize leaders. Motives can be classified into many ways. Basically they are: 1) Neutral, 2) Positive, 3) Negative, 4) Demotives.

Neutral motives cover intelligence, ambition, courage, fearlessness, perseverance, charisma, emotion, competitive spirit, industry, will power, initiative, creativity, endurance, memory, foresightedness, objectivity, forbearance, resoluteness, risk-bearing, and innovativeness. The individuals who possess a few qualities with high intensity can become leaders. The kind of leader or non-leader depends on the kind of motives. Persons with positive motives like righteousness, generosity, compassion, selflessness, love, sympathy, empathy, forgiveness, benevolence, kindness and charity will become *positive leaders*.

Persons with selfishness, envy, jealousy, pomp, revenge, lust, ruthlessness, malice, covetousness, avarice, abstinence, deception and hatredness will become negative *leaders*. The motives of *non leaders/ common folk* cover laziness, aversion, dejection, drowsiness, gossiping, indolence, insincerity, procrastination, shyness, dependence, apathy, pessimism and inertness. (For Motive Classification see Table-13.1)

The division of positive, negative and neutral motives is not a rigid classification. In every person, positive negative and demotives originating from the neutral motives are combined in different proportions. This is comparable to the Guna (Satwa, Rajas and Tamas) theory of *Sankhya* philosophy or the Ego States of ‘Parent’, ‘Adult’ and ‘Child’ of Eric Berne. But, how much of a specific quality is relatively endowed by a person with its opposites decides whether one is positive or negative?

TABLE 13.1**MOTIVE CLASSIFICATION**

Positive	Neutral	Negative	Demotives
Charity	Intelligence	Envy	Apathy
Compassion	Emotion	Dishonesty	Indifference
Courtesy	Sociability	Affectation	Desirelessness
Friendliness	Forbearance	Cunningness	Insincerity
Flexibility	Perseverance	Cupidity	Slavery
Forgiveness	Memory	Gluttony	Laziness
Generosity	Idealism	Intoxication	Negligence
Humility	Endurance	Lust	Dullness
Integrity	Co-Operation	Arrogance	Drowsiness
Benevolence	Charisma	Pessimism	Cowardice
Kindness	Eloquence	Hypocrisy	Gossiping
Love	Industry	Ruthlessness	Aversion
Mercy	Knowledge	Pitilessness	Procrastination
Morality	Will Power	Deception	Misery
Nobility	Enthusiasm	Covetousness	Timidity
Patience	Risk-Bearing	Greed	Ignorance
Righteousness	Initiative	Attachment	Shy
Selflessness	Creativity	Rigidity	Dependence
Sympathy	Courage	Anger	Dejection
Virtues	Vision	Vices	Indolence

UNIVERSAL APPROACH IN ANCIENT WISDOM

The great sources which influence the human beings at different stages of life cover Mother, Father and Guru*. Other relationships like husband, wife, friend, foe, superior, subordinate and peer are informal, contextual and need based. In all relationships there is a work and duty. Furthermore, the origin of every *desire*, *duty* and *ideal* can be traced from Mother, Father, Teacher and servant. This process is meant for perpetuation and progression of life.

Children in most of Indian schools are prompted to recite the following prayer with a view to internalize an ideal conduct with a duty mindedness and remind them about the importance of Mother, Father, Guru and Guest/Customer in shaping their lives as well as to play the roles effectively in their future for establishing good human-relationship. This is an auto-suggestion. Hence, Mother, Father, Guru and Guest (Customer) are equated with God.

“Mathru Devo Bhava

Pithru Devo Bhava

Acharya Devo Bhava

Athidhi Devo Bhava!”

- Taittiriya Upanishad

The hierarchy of the ladder of life moves with Mother passes through Father, Guru (Master) and ends with Servant (service to

customer). That is, one should act just like a mother who is an embodiment of love, care, concern, a father who protects and controls by providing resources and security and a Guru/Acarya/Master to train for knowledge, skills and discipline. Finally, one has to end up life by discharging one's own responsibility or duty as a servant rendering service in any role – wife, husband, child, employer and employee-treating all others in the objective world as customers.

The ancient thinkers have designated these duties as different kinds of 'Rinas'*. In religion and dharma, duty or morality has its full meaning which prescribes the obligations that ought to be done. They are called *Vidhis*. They are righteous acts in practice. They cover reverence to parents, teachers and others with whom one has transactions. The 'Yajnas'* include truthfulness, charity, courage and kindness to creatures. They include five sacrifices. It brings solidarity of the universe through mutual help. Even while speaking technically, every human being has an obligation in return to mother, father, master and others for having received something from each of them.

The duty of every individual covers the fulfillment of human values:

(1) Dharma, (2) Artha, (3) Kama, (4) Moksha. One has to begin with Dharma (Golden Rule: 'Do unto others as you would have them to do unto

you” (Mahabharata). What for? To earn money (Artha). What for? To fulfill desires. What for? For the fulfillment of self or to transcend the mind (Moksha) and not simply the self-actualization. Such a person is called ‘Poorna Purusha’ or ‘Purushothama’ or ‘Total person’.

In Krishna, one can find an integrated personality or ‘Purushothama’ by blending all the motives and purposes of mother, father, master and servant in great measures. He is an embodiment of love of mother, a personification of father for upholding and protecting dharma and curbing or destroying wickedness. He is an epitome of a supreme teacher/mentor/acharya who taught the Gita to Arjuna. He is a symbol of a humble servant who had chosen to wash the feet of the guests at Rajasuya and to act as a charioteer to Arjuna in the great war of Mahabharata.

The best person either as a leader or a mentor is one who possesses the motives of Mother, Father, Guru and Servant in appropriate proportions to serve the interests of the people in larger interests. But, different leaders will have different combinations of qualities. For example, Gandhi, Jesus and Lincoln had higher degree of mother qualities than many other leaders. Jesus used Father and Kingdom of God. But his philosophy was love which is the prerogative of mother. So, there is a perfect blend of Mother and Father in Jesus. Gandhi had a blend of Mother, Father, Guru and Servant. Alexander, Ceaser, Napoleon and Zengiskhan are purely father figures. Similarly, several leaders can be analyzed and their blend of leadership by taking different motives into

consideration. The motive characteristics of Mother, Father, Guru and servant are presented in Table-13.2. To overcome the present economic, social, political and psychological crisis the world is in dire need of mentors and leaders in whom there is a harmonious blend of Mother, Father, Guru and Servant motives.

TABLE 13.2

THE MOTIVES OF MOTHER, FATHER, GURU (MENTOR) AND SERVANT

MOTHER	FATHER	GURU	SERVANT
Love	Ambition	Knowledge	Service
Care	Intelligence	Conviction	Courtesy
Sacrifice	Power	Compassion	Concern
Concern	Pride	Humility	Sympathy
Sensitivity	Harshness	Character	Sacrifice
Flexibility	Rigidity	Truthfulness	Trust
Selflessness	Selfishness	Commonsense	Patience
Kindness	Pomp	Creativity	Obedience

CARING LEADERSHIP AND SHARING MENTORSHIP

A *caring* leader's duty is to work for others. He is a person who is expected to fight for the weak against the strong, the oppressed against the oppressor and to protect them from destruction. He does a righteous act, good act, wise act, useful act and a glorious act. He acts with *Nishkama Karma* without attachment or hankering on fruits for self. A caring leader will exhibit kindness in another's trouble and courage in his problem.

A *sharing* mentor's duty is to guide others. He is a person who is expected to counsel the weak and depressed and to protect them from destruction. He has to advise through righteous and wise methods. A sharing mentor will exhibit kindness in another's trouble. He is like a river passionately offering its waters to the needy.

Such mentors and leaders should love their lives for the good of others. Their lives should be based on the principle that a good death is better than evil life. Both life and death are to be for *Lokasangraha* (*welfare of the world*). Their work need not always be constructive but it should be for the welfare of the world. Drinking poison by Socrates, service at the Crimean war by Nightingale, sacrifice by Jesus, spreading the gospel of *ahimsa* by Buddha, etc., are a few mentorship and leadership examples of *Lokasangraha*.

They should bear cheerfully all pangs and privations for the sake of others just as pregnant women bear cheerfully all pangs and privations for the sake of children. Gandhi wanted every leader to set an example of *Lokasangraha*. He said, “A good leader should desire nothing for himself, neither pleasure nor riches, nor power and should be aware of God all the twenty four hours.”

Mahatma believes that *Lokasangraha* is possible through ‘**non-violence**’.

“Non-violence is not a material thing.

It does imply not to hurt anybody.

Evil thought is violence.

Impatience is violence.

Jealousy is violence.

To tell a lie is violence.

To wish ill of others is violence.

To possess what is necessary for the world is also violence.”

- Mahatma Gandhi

MENTORING OF LEADERS

As the tree is judged by its root and fruit the great leader is known by his mentor. Many men of great caliber were mentored by the teachings and ideas of eminent Gurus. Gandhiji was influenced by the ideals of a

great hero Sri Rama and the writings like the Bhagavad Gita, Ruskin's "Unto the Last" and Ghokle. Martin Luther King was influenced by Jesus and Gandhiji. Ashoka was influenced by Buddha and Cyprus by Zarathrustra. The influence of mother had been very great in many leaders like Shivaji.

Mentors motivate leaders keeping in view the motive-mix of the latter. Many leaders and mentors have been motivated by their own concepts. Jesus is known through his *love* and *universal brotherhood*; Buddha is known for his *compassion* (Karuna) and Zarathrustra for his *golden rule*. Gandhiji is noted for his truth and non-violence. Lincoln is known for his compassion and fearlessness and Edison for his scientific knowledge and positive thinking. Julius Caesar is known for his ambition and hypocrisy, Zenkiskhan for his ambition and courage, Hitler for his Nazism and cruelty. Bhagat Singh, Gandhiji, Lincoln, Patel and many others were recognized for their selflessness and fearlessness. Voltaire, Lincoln, Socrates and Hitler were noted for their decisiveness. Shivaji, Rana Pratap and Kennedy were renowned for their courage. Solomon, the wise and Birbal were known for their wisdom. Greed, ruthlessness, obstinacy, pride, ego, and arrogance could be witnessed in Hitler, Napoleon, Peter, Ivan, Musolini, Idi Amin, Alexander, Stalin and so on.

INTEGRATION OF LEADERS AND MENTORS

Leaders in politics and business are known for their competitive, dynamic, aggressive and corrupt attitude to achieve higher levels of performance. Good/positive/universal leaders are exceptions in politics and business as greed and ethics do not go together. Normally they are exclusive. Towards the common good - *Lokasangraha* - a tribe of caring leaders and sharing mentors are to be identified and developed. But the existent knowledge and information about mentorship and leadership is a greater constraint for their development. The literature on mentorship and leadership is replete with business interests for the excellence of maximization of profit and productivity through competitive strategies.

The research on mentorship and leadership is lagging behind the ever-expanding knowledge and practices in other fields. A serious commandment is whether there is a need to develop caring leaders with the help of sharing mentors to restore harmony by providing maximum good to maximum number. And it is time to ponder over the integration of leaders and mentors who can act as harbingers for establishing maximum good and universal harmony.

Mentors and leaders interchange their positions by the exchange of their activities of influencing and guiding.

EPILOGUE

An impelled genetic code and learned behavioural drive in an individual make a leader or a mentor.

The beauty, grandeur and diversity of nature have fused themselves into making man a supreme living being in the nature, promoting him as a crown of creation and centre of the globe. Leaders and mentors have evolved societies with different cultures and civilisations. History is the sum of thoughts of the mentors and deeds of the leaders. Many a time poor mentorship and ineffective leadership have thrown societies into chaos.

In ancient scriptures of the world, mentorship has occupied a prime place. Mentor has been equated with God. In Mentor, God is seen. In God, Mentor is seen. According to Vedic school, Puranic school, Historical school, Heroic school, Sociological school, Anthropological school, Democratic school, Materialistic school, Environmental school, scientific school and Idealistic school, the roles played by the mentors in creating ideas and converting them into adventures through leaders is unquestionable. Leadership is a great panorama of all history and all the world processes of all great personalities. A mentor allows a leader to undertake projects by discriminating the do's and don'ts thoroughly.

MENTORING NEED

The degradation of human values and the misapplication of knowledge without wisdom is the greatest crisis of present day humanity. In the name of development, many ills are caused affecting environment and ecology. The non-renewable energies are getting exhausted. Population is growing at an alarming rate. Pollution is reaching its peak. The melting arctic ice-cap is creating a threat to the flora and fauna and human survival. Food crisis through its inflation in prices forecasts future havoc. The cause of present malady in all vital fields like business, politics, religion, health and education is the result of improper mentoring.

In every society, the quantitative development of life can be attributed to the efforts of leaders and the qualitative development to mentors. The world might have witnessed many dictators, commanders and warriors who have shaped the society with their own imageries. But, for the establishment of humanization and civilization, the role of value-driven mentors had been very significant. In the present day social system, the quality of mentoring suffers due to degeneration in the social classification of Manu.

SOCIAL CLASSIFICATION

The principles of Manu's scheme of social organization repeated very briefly by Krishna in the Gita and in detail by Bhishma in the Shanti Parva of the Maha Bharata could not be understood and applied properly.

The job of men of wisdom (Brahmana, not on 'heredity' but on choice) is to prescribe and preserve the values and ethical standards and mentor people of all categories. The mentor group was expected to be self-denying, ascetic, spiritual, philanthropic, realizing the unity of self with otherselves, content with appreciation and honour and free from material cares without yielding to any mundane temptations. So, they could consider the problems of life and death with the spirit of detachment. This class was adored by keeping them at the top of social hierarchy. They were respected and honoured by one and all. Even men of power and action like emperors and kings could not command the same respect as that of mentor class. The possession of wealth was also considered inferior when compared to their knowledge and wisdom.

INDIVIDUALISM VS SOCIALISM

Basic human problems are similar in their nature and content ever since the dawn of life. There is no change in the hunger, thirst, sex, sleep, rest, work, joy and sorrow between a cave man and the sputnik and spiritual man. The principles of physiology, psychology and philosophy

are eternally applicable in designing and managing human society. Other aspects of life have evolved into a welter of *isms* thereby opposing each other in their principles through different slides. As a result, the social scheme of today has acquired certain special features. Even today there are four major social activities: knowledge, politics, business and labour. So intellectual or knowledge workers, political workers, entrepreneurial workers, skilled manual workers carry the activities of society. There are two systems of isms; individualism and socialism or capitalism and communism and there are two systems of power which influence the human activities; money and position.

In this broad picture there are innumerable divisions with different permutations and combinations. Each division survives with its selfish interest at the cost of social interests. The managers are non-professional. Politicians, doctors, lawyers, film stars and other lucrative professionals adopt hereditary principle replacing attitude and aptitude. There is a mismatch and over-lapping among the activities of different sections. Business people undertake political and religious activities. Religious gurus lay their hand on politics. Politicians promote business enterprises and undertake religious work. Teachers, government officials, police and so on indulge in business. The corresponding set of rights has replaced the duties. There is exclusiveness and excessiveness in all activities with self interest. Practice to precept was replaced by precept to practice. In the name of freedom, there is an excessiveness of individualism, without a check. There is no proper psycho-physical and scientific organization of

society with sound principles of civics, economics and politics for giving each its due and resolve the irrational and erroneous extremes of individualism and socialism and capitalism and communism.

MENTORING EROSION WITH JUNGLE LAW

An unfortunate occurrence during the last two millennia is that the job of mentoring which was entrusted to a separate class has become obsolete due to many social and economic changes. Other social groups who were patronizing brahmins through charity withdrew their support leaving the mentor class in lurch and penury. This has driven the mentors to find new avocations resulting in a ‘U’ turn. The mentors who were expected to be devoid of ego have become egoistic. Those who were expected to be intellectual are bereft of knowledge. Those who were to be self-conscious have neglected the introspection. They started adopting the economic and social principles as well as practices of other social groups and thereby losing their sanctity, ascetic and spiritual status.

The story has not ended at this point. The men of wisdom class started suffering from the ‘**self and social hypnosis,**’ or feeling that they are superior to all other classes. In fact, the later generations are neither endowed with the knowledge and wisdom nor acquired the courage of Kshatriyas or business skills of Vysyas or stamina of Sudras. To reverse this crisis, no social revolution was taken place as in the case of the political revolution led by Parusurama against kshatriyas when they failed

to protect other castes from the onslaughts of invaders. Parusurama became furious against kshatriyas and killed them by invading 21 times and filled five lakes with their blood in Samantapanchaka, in Kurukshetra.

Another crisis that followed was the operation of **Jungle Law**. The degeneration of ‘men of wisdom’ also caused damage to the thoughts and words of all other classes. In fact, the later developments like foreign invasions and foreign rule in India for more than thousand years can be attributed to bankruptcy of mentoring. The national character has suffered very much due to wrong decisions and actions during the last hundreds of years.

One more regrettable thing is that mentoring has been strengthened and widely used in anti-social activities at all levels. As a matter of fact, mentoring is now more prevalent powerful in the extremist, terrorist and anti-religious activities rather than in industry, education, health and governance.

The urgent need of the hour is that the economic, social, political and security organizations should be equipped with good mentors. All wings of the society should identify the ‘Sattwic’ oriented people, irrespective of the caste and creed, and must be trained and developed to act as **mentors** in all organizations for a rational functioning.

Mentor is a mediator to reconcile the disorders

***THE GROSS SIDE OF
SOCIETY IS SHAPED BY
LEADERS AND THE
SUBTLE SIDE OF THE
SOCIETY IS FASHIONED BY
MENTORS***

A PASSAGE THROUGH MY MEMORY LANE

At the last phase of my life I feel that I have balanced my professional life, personal life, public life and family life and enjoyed the job satisfaction. Now I wish to be a mentor and I am doing the same to many who are purchasing and selling the stress. It is vivid that many people are suffering from unfounded fears that need proper mentoring. In this context I wish to present a few of my reminiscences.

My life also is full of *dwandas* as joy and sorrow, pleasure and pain, laziness and hard work and so on. I had experienced both affluence and poverty, plenty and scarcity and happiness and misery. Nevertheless, my nature nurtured by my parents, friends, teachers, loved ones, enemies, relatives and other persons has not allowed me to be negative in my dealings with people. I had abundant fun and ample boredom in my life. I had rich life in the sense so varied, covering extremes like rural and urban, crude and refined passion and compassion. All my major failures were turning points to my success.

CHILDHOOD

I was mischievous and casual in my childhood, and had little interest in studies. I was born in a village with rich cultural background. I

was the youngest child with three sisters and one elder brother. In my childhood, I had many close friends like Sri C.Prabhakar, my cousin, Sri A. Raghava Reddy, a business tycoon (Hyderabad), both of my age, and S. Ismail, J.Ramanaiah and K. Janardhanachary older than me. I made a lot of fun with my friends in the natural environs of my village. We used to play the native cricket. I was equally intellectual and emotional, romantic and logical in my dealings.

TEEN AGE

In my teenage I met a RMP Doctor Mr. Meera Saheb, a Hindi Teacher, who changed his profession and practiced both Allopathic and Ayurveda. He was a staunch communist. He tried to convert me also into communism. But, my temperament has not allowed me to incline towards any political and religious isms. I learnt a lot from pure and rustic commonsense and experiences of village folk and people with whom I came across.

MY VILLAGE

Our village North Mopur of Allur Mandal in Nellore District, was very small but rich in its culture. As a young boy, I learnt much from my observations of the crude passions, instinctual urges, intellectual abilities, basic instincts and deep desires of people. The taste in food, the experience of love and passion, the quality of dress, the skill in work, the

efficiency in dealings, the nobility in charity, power of politics and strength of revenge in my village were par excellent.

I could find a parallel in my village to the episodes that I studied in the famous literary works or heard the life events subsequently in my later years. My pastoral life has given me varied experiences, as I have seen all the extremes of life in my village. My village was also caste oriented with a fair composition of many castes. Brahmins were respected and Jamindars from Reddy community were feared. Workers were appreciated for their efficiency. My village was known for paddy, milk, vegetables and rich food. A village with about less than 1000 population having around 15 cars in 1950s was impossible even in a big town in those days. It had palatial buildings. Pure socialism coexisted with crude capitalism which could not be seen in other villages. The richest person of upper caste lived with a woman of lower caste throughout his life. Rich supported the poor while the poor obeyed the commands of the rich. The workmanship in different vocations like carpentry, smithy, dhobi, cooking, etc., was exemplary. The life and culture -customs, traditions, practices and habits- of 'Yanadi tribe living in my village have provided delight and realisation about the beauty of simplicity of life, love of bond, philosophy of meeting and parting, magic of attachment and detachment, illusion and reality. The theoretical philosophy I have read from scriptures of great philosophical expositions have become so pale before their practices of simplicity, non-possessiveness, innocence enjoyment, care-free life, without envy and attachment to everything.

My village was designed with four main roads of not less than 60 feet wide with big bungalows lined on either side. The village was encircled by a wide irrigation canal releasing cool breeze. Our house situated on the bund of the canal was constructed by my father like a French villa with a western toilet and a back yard having many fruit bearing trees. Such a village having one house in five acres of land in the centre of the village had no high school due to lack of enough strength. Hence, we used to go to a high school, three miles away from my village, which had high reputation in the district.

MY GRAND FATHER

My grandfather was very industrious and by dint of his hard work had earned 80 acres of land. Besides, he constructed houses, dug wells and erected three temples in our village. He developed his estate in an adjacent village, six km. away from my village, in order to keep himself aloof from competition and jealousy of the land lords for whom he played a mentor role. From the point of such charity my grandfather was a role model in that village to construct temples and donate lands to maintain them. Even today we are managing those temples through the trust he had created.

SCHOOLING

I used to abscond from school and go for swimming in the canal or chat with friends. My high school studies were completed with many

ordeals. I used to walk for six kilometers to my school. In the beginning, I used to go on a bullock cart along with two more girl students whose parents were my father's best friends. For two years, I had to walk through and the rest of my student career was managed with a bicycle along with Sri. A. Raghava Reddy.

There were many breaks in my academic career. I failed to cling to a teacher or a person who could act as my mentor. Nevertheless, I learnt many things from the people with whom I have interacted in my village, big and small, rich and poor. I saw dedicated and disciplined teachers in my high school, considered to be the best in the district, like Sarvasri M. Narasimhachari (History), M. Krishnamachari (English), V. Seetaramaiah (Telugu), Ramabrahmam (Telugu), P. Sita Ramaiah (Social) and Banda Kanaka Lingeswara Rao (Maths). But to quote one interesting incident which had influenced me most in teaching was a guest lecture by a member of inspection committee that visited to evaluate the working of the seventh form scheme which was introduced for the first time during 1961. He delivered an extempore lecture on a small four line poem relating to Rukhmini Kalyanam from *Bhagavatam*. In my entire academic career, it was the only incident that touched my heart and engraved so deep that could never be erased. The content and style of his lecturing was so immaculate for one hour or so which I can reproduce even now to a large extent. I might have had its impact in my subconscious mind because in my later life, I could speak for hours together on a single

concept or a word. Ever since, I joined in university, I have heard the lectures of many eminent personalities but he had no match.

REMINISCENCES OF MY FATHER

I lost my father in my 16th year. One evening when I was returning from school at 4' O clock, I received the message of the demise of my father. It created an admixture of feeling of fear and of responsibility blended with courage. I rushed to the village. His passing away has thrown my life out of balance. Probably my confidence in my ability to deal with men and matters has convinced me that I can manage even without my father. Entire village came to see my father who was considered to be a good gentleman in that village. When my father passed away, my brother Sri. K. Sivanarayana Rao was studying B.Sc., (Ag.) at Bapatla. We were left with some property and also a big debt. My brother and I had sold our house and gold and repaid the debt. Later we sold our lands also.

I was not fortunate to get much training from my father as I lost him in my teen age. But his conversations with his friends and the headman and workers of our estate as a landlord used to throw some light on understanding the style of transactions to be undertaken with people. He tutored me on many instances but my memory could not remember all except a few which have helped me a lot in my later life.

My father gave me a free hand in dealing with finances almost from my 10th year. I used to purchase things from the nearby village (Allur) of my schooling. It was a hub of supply for all the commodities and medical facilities to many surrounding villages. He insisted me writing down the account for every pie I spent. But, unfortunately I missed it throughout my life miserably.

INTERLUDE

There was an interlude after my father's death till I joined in college. I discontinued my education and spent with people in different places other than my village. The self asylum during my discontinuation of my studies due to constant failures in the examinations had given me an opportunity of reading literature books. Though I appeared for the public examinations in 1960-61, I finally passed 12th Class in 1967 after many failures.

I used to secure books from the libraries in nearby villages. I read books, all Telugu translations, from English, Hindi, Bengali etc., I read the books written by Gagole, Chekhov, Pushkin, Gorky, Victor Hugo, Alexander Dumas, Oscar Wilde, Rahul Sankrityayan, Ila Chandra Joshi, Jainendra Kumar, Premachand, Sarat, Rabindranath Tagore, etc., besides many Telugu works of eminent writers like Chalam, Latha, Sri Sri and Krishna Sastri.

COLLEGE LIFE

I joined in B.Com. Degree course in 1967, in V.R. College, Nellore. As I was over aged, I was not given admission in day collage. So I joined in Night College. Then I made a beginning to compensate my deficiencies in English language.

I played the role of leadership in Night College by establishing union and conducting elections. But I lost by a small margin in the election as a class representative. But my group won the elections. I had good followers. I took the issue of granting half fee-concession to High Court against the principal, higher education secretary, and government and won the legal battle. I have been in fore- front in many agitations and extracurricular activities of my college. My right hand, Sri S. Subhas Chandrudu, helped me and supported me through and through. Later, he was the national level union leader to the employees of SHAR atomic centre at Sriharikota. My age and my unconditional love to all my friends has attracted me to many friends.

MIGRATION FOR EDUCATION AND EMPLOYMENT

I came to Tirupati to study either B.L., or M.Com. Degree. I got a seat first in M.Com and due to certain compulsions, I have joined in M.Com course at S.V. University, Tirupati. With in just two months, I got married and started a part time business of Exide Batteries with the help of

my elder brother, Sri. K. Siva Narayana Rao who used to dispatch the batteries from Nellore, my native town. This enabled me to live with the income earned from business. I was like an elderly brother to many classmates by virtue of my age and marital status. Along with me, there was another good friend of mine Late Sri P. Arunachalam who was also a married person. Both of us were elders to everybody and we were mentoring them.

Prof. D.L. Narayana, Head of the department of Economics and Commerce has inspired me through his lectures. One day he made a remark about me “you are over matured”. Many Teachers from Economics also taught us with great enthusiasm. In economics, Prof. B.R.K. Rao, Prof. E.M. Naidu and Prof. P.T. Naidu were very friendly. Prof. V.S.N Murthy and Prof. P. Murali were Commerce Teachers.

During the five-year period of B.Com and M.Com, I picked up some vocabulary in English. Ever since, I became a staff member in 1972, I have become a real student of learning and continue to be so even today. Because of my literary background, even much intricate problems and thoughts related to life were appearing very simple to me.

I had an opportunity of exchanging of my thoughts with my classmate Prof. M. Muni Rami Reddy, who also became a staff member of University a few years later after my entry. He was a voracious reader but was a reserved person. However with me, he had all freedom as I was an

outgoing sort of person in every aspect of life. Regarding my Ph.D., programme, it was the worst time for research in commerce as there was a dearth of supervisors. Luckily Prof . O.R. Krishna Swami, a Gandhian in his approach, came from Coimbatore as our professor and head of the department. He blessed two of my teachers and also me being a third staff member in the department to register for Ph.D. Had he continued his academic career with us, I would have completed my Ph.D. within the time frame and got all promotions which I missed in my teaching career. Unfortunately for me, my professor and guide had opted for a better position in Bangalore University and left Tirupati. The constraints of time, space and personal activities delayed the submission of my Ph.D. by a couple of years. I have finally submitted my thesis on “Lead Bank Scheme” in 1982 with many ordeals. My thesis on lead bank scheme was first of its kind in the country. Prof. O.R. Krishna Swami was a sincere, devoted and dedicated teacher. He was a pure vegetarian by habit. I would have learnt much more from him but for his settlement in an ashram in U.S.A after his retirement.

I know pretty well that I am a very ordinary human being with all frailties and passions. Except for many people and reasons like my brother-in-law, my wife, my brother and my broader view of life realized from study of literary works, my village background and my profession as a teacher of management and organizational behaviour, I would have been worse than now. Had I been successful in fulfilling my intention of becoming a police officer or a lawyer, I am certain I would not have been

what I am today. I am a person swayed by nurture or the nurture of environment. Whatever may be my weaknesses, loopholes and behavioural problems, I have joined in the profession where temptations are less. I can say with humility that I have treated my job as a boon, my university as a temple and my students as Gods. To say with frankness, I loved my students more than anything else. I had sincere research scholars like Prof. P.R. Siva Sankar and Prof. K. Ramakrishnaiah, Prof. M. Chandraiah, Dr. N. Adikrishnaiah (SVIMS), Dr. T. Narayana, Dr. N. Radha Krishna, Dr. G. Haranath, Dr. K. Srinivas, Dr. K. Mallikarjuna Rao and many other scholars who have strengthened our mentorship.

I have enjoyed the company of my colleague friends including Prof. M.S.N. Reddy, (sociology) Prof. M.Suryanarayana, (social anthropology) Prof. I. Chandra Mohan (mathematics). When the students meet me by chance after 25-30 years do reveal and repeat what I had taught them though I have forgotten it. Most of my research scholars are in touch with me even today and express regrets for neglecting the subject which I have taught them during their apprenticeship. They say that they have been realizing now its importance. The participants in our training programmes from many staff training colleges of other universities, banks, insurance organizations, Industrial Corporations, etc., have received me very well and gave opportunities to share and sharpen my knowledge. The unforgettable part of my professional career is the compliments I have received from the participants during my lecture sessions.

MENTORING

Basically I was rugged, enthusiastic and vigorous. But my literary background incorporated the sensitivity in every activity I undertook. So I became a lover of beauty of nature. In fact all my life was captivated by the beauty of nature. In a way, I have been mentoring many with whom I have been interacting. Among people, I observed from close quarters for many years, I consider that the intelligence of Sri. Murali, K. Reddy has endeared me most. He has shown the beauty of the cadence of comradeship. Dr. M. Vijaya, my niece, has initiated me into the art of sensing beauty in life and influencing me to acquire knowledge. Ms. M. Girija has shown me the value of service.

I had many routine teachers and mentors. My real mentors were from my village. My illiterate mother was my first mentor with her sharp wit and commonsense through proverbial statements. Every person and everything in my village taught me many lessons. But it is unfortunate not to have any specific mentor in my life to guide my career, my life and my emotions. As a result, the whole of my life I have undergone many trials and tribulations. Nevertheless, I had some indirect mentors who guided me.

My indirect mentor was my brother-in-law who later became my father-in-law Sri. M.V. Chalapathi Rao. I say indirect because he never spoke to me for more than a minute except our general welfare, nor I

approached him to clear my doubts and sought clarifications, since he was a very reserved person. He mentored and influenced many police officers and advocates to a greater degree in every respect. He was an embodiment of persistence, simplicity, love, detachment and integrity with highest knowledge in his legal profession. He was A.P.P. Grade-I but rose to the level of State Legal Advisor of Andhra Pradesh. He worked as legal adviser for 17 years after retirement for the entire State. He was considered as a best legal adviser not only in the state but in the country. He passed SSLC and an advocate diploma from Bombay at the age of 18 years. His memory was photographic. There was a rare combination of integrity and intelligence in him with no cunningness.

The merit in me, if any, can be solely attributed to my wife Mrs. K. Padmavathy. But for her patience, care and concern to me, to our children and other associates, I would not have not been what I am today.

I am writing this book to fill in the gap between the demand for and supply of mentors with a confidence that mentors alone can harmonize the underlined differences in Indian culture and reconcile the disorders of modern life.

Life is a school and mentor is the conductor to deal with sessions.

ANNEXURE – I

TYPES AND AREAS MENTORING

I. Inanimate mentors

Nature is the first and foremost mentor and naturally every part of nature is a mentor. Lessons can be learnt from the things and the events of nature. It was written that even Dattatreya (Gurudatta), a great Jagadguru learnt many lessons from nature.

A few examples are given hereunder:

1. **Earth** is similar to mother. She bears all the pangs, absorbs all the filth with patience and forbearance, provides support, shows care and serves as a source of energy and shapes things into different sizes, shapes, colours, sounds, tastes and odours.
2. **Air** provides the breath of life and purifies all both within and without with its omnipresence.
3. **Sky** accommodates the infinite and vast - planets, stars, galaxies and so on - without prejudice.
4. **Water** purifies and cleanses of all dirt inside and outside of the animate and inanimate things.

5. **Fire** dispels the darkness, gives warmth and consumes everything to give life again.
6. **Moon** descends and ascends similar to the rise and fall of life.
7. **Sun** absorbs the wet and water and releases cool breeze in summer and again gives back the water through rain to cool in other seasons.
8. **Ocean** absorbs all waters showing broadmindedness exhibiting outer turbulence and inner peace without crossing its boundaries.
9. **Elephant** observes and sees with keenness through its eyes, thinks nobly, magnanimously and profitably through big head, listens patiently through big ears, pokes around inquisitively to learn more through its long nose and speaks less and eats less through its small mouth.
10. **Tree** provides life to all beings by releasing oxygen and absorbing carbon dioxide, receiving stones and giving fruits, expecting nothing from human beings, but, giving shade and firewood. It provides coolness in summer and warmth in winter.
11. **Butterfly** exhibits multi-colour beauty of life.
12. **Honey Bee** gathers honey from different kinds of flowers and stores and serves the needs of mankind similar to people procuring knowledge.
13. **Mirror** reflects the reality.
15. **Mountain** shows the peak and valley of life.
14. **Cow** serves mankind by giving milk and calves.
16. **Antelope** allured by the music is caught up in a net reaping sorrow.

17. **Crow** watches its surroundings with alertness.
18. **Bird** craves for the dearest things and caught up in the net.
19. **Snake** enters into a small hole by being highly flexible.
20. **Spider** weaves a web from the thread drawn out of its own body, lives in it and tears it reminding self-destruction.
21. **Caterpillar** transforms into butterfly indicating metamorphosis.
22. **Eagle** sees far off things reminding forethought.

II. Mentoring roles

Seers, sages, saints, prophets, masters, mystics, parents, acharyas, teachers, gurus, bosses, administrators, chiefs, chairmen, coaches, professors, captains, commanders, governors, preceptors, guides, etc. play mentoring roles. Besides, people in many vocations also mentor mankind.

1. **Barber** dresses on the head reminding shaping the mind by the mentor.
2. **Potter** shapes mud into many articles and utensils reminding to adopt.
3. **Sculptor** chisels the rock and brings out the beauty.
4. **Servant** exhibits obedience to elders.
5. **Child** kicks on the chest in the tender age warning for bigger blows.
6. **Sweeper** keeps clean and tidy.
7. **Carpenter** cuts wood to shape into many articles.
8. **Smith** mends the strongest metals by heating.

9. **Scavenger** cleanses like a mother does to the child.
10. **Child** kicks on the chest in the tender age warning for bigger blows wait in future.

**THE COMMON DENOMINATOR OF
THE ABOVE IMAGERIES IS
MENTORING**

ANNEXURE – II

MYSTICISM IN PHILOSOPHY

The mysticism explores the settlement of opposites in continuity. Hinduism and Buddhism have elucidated this truth in different ways.

In order to achieve anything, you should start with its opposite. Thus Lao Tzu: in order to contract a thing, one should surely expand it first.

In order to weaken, one will surely strengthen first.

In order to overthrow, one will surely exalt first.

In order to take, one will surely give first.

On the other hand, whenever you want to retain anything, you should admit in it something of its opposite.

Be bent and you will remain straight.

Be vacant, and you will remain full.

Be worn, and you will remain new.

Change is a dynamic interplay of polar opposites and thus united
“The way up and down is one and the same”

Heraclitus said, “Cold things warm themselves, warm cools, moist dries, parched is made wet”

Lao Tzu said, “Easy gives rise to difficult... resonance harmonizes sound, after follows before”

“By non-action everything can be done”

“ Everything solid, thus, contains much empty Space within and everything stationary contains Great movement within “.

SELF-ANALYSIS SCHEDULE FOR SUCCESS AND HAPPINESS

SCHEDULE – 0.1

The following schedule contains 20 statements for self evaluation of success and happiness. Each specific statement is assessed with yes/no responses. If the number of ‘yes’ is high your attitude is for a successful and happy life and if not it is otherwise.

1.	I have a purposeful life	12345678910
2.	I am industrious and feel delight in my work	12345678910
3.	I follow the dictum ‘precept to practice’ meticulously	12345678910
4.	I acknowledge the help and service rendered by others	12345678910
5.	I take prompt decisions	12345678910
6.	I allot a time slot for relaxation	12345678910
7.	I introspect on my behavior	12345678910
8.	I am often empathetic towards my people	12345678910
9.	I never repeat my mistakes	12345678910
10.	I do not yield to rumours	12345678910
11.	I am not a dog in the manger	12345678910
12.	I am not a copy cat.	12345678910
13.	I never make promises that I cannot fulfill	12345678910
14.	I am cooperative in collective activities	12345678910
15.	I have no unfounded phobia and fear	12345678910
16.	I have good relationship with my co-players	12345678910

17.	I am open-mind in my dealings	12345678910
18.	I am creative in my activities	12345678910
19.	I have good mentors both in my routine and in crisis	12345678910
20.	I am sincere in choosing my mentors	12345678910

SELF-ANALYSIS SCHEDULE FOR SUCCESS AND HAPPINESS

SCHEDULE – 1.1

A schedule containing 20 statements is designed for the self evaluation to know your mentoring ability. Each specific statement is assessed on a 10-point scale. If your score is above 50 per cent, your eligibility to be a mentor is high and if the score is less than 50 per cent it is otherwise.

1.	I have enough knowledge to advice others	12345678910
2.	I can express my opinions freely and frankly	12345678910
3.	I can understand, analyze and interpret other's problems	12345678910
4.	I can discriminate the right from wrong and counsel properly	12345678910
5.	I can speak truth even at the cost of expected animosity of mentee	12345678910
6.	I spare enough time to study the problems of others	12345678910
7.	I can concentrate on the issues concerned to others	12345678910
8.	I have enough qualifications to undertake the advisory role	12345678910
9.	I can collect and disseminate the information required by the mentee	12345678910
10.	I can establish good relationship with the mentee	12345678910

11.	I can establish the objectives for a mentoring programme	12345678910
12.	I can play the liaison role on behalf of mentee	12345678910
13.	I can play the father role in advising others	12345678910
14.	I can monitor the programme entrusted to me	12345678910
15.	I can apply commonsense to problems of mentees	12345678910
16.	I know how to speak a right thing at a right time with a right person through a right process	12345678910
17.	I have conscience to mentor people	12345678910
18.	I have character and conduct to be a mentor	12345678910
19.	I have enough competence to be a mentor	12345678910
20.	I can mentor people consciously	12345678910

SELF-ANALYSIS SCHEDULE FOR MENTEES

SCHEDULE – 2.1

A schedule containing 20 statements is designed to know your score of the need for mentoring. Each specific statement is assessed on a 10 point scale. If your score is above 50 per cent, your mentoring need is high and if the score is less than 50 per cent it is otherwise.

1.	I believe that everyone needs a mentor	12345678910
2.	My mentor's words sometimes make a big difference to me	12345678910
3.	I believe that mentoring is essential for every professional	12345678910
4.	Without a mentor it is difficult to cope up with critical situations	12345678910
5.	I believe that without advice many decisions may go wrong	12345678910
6.	I have many doubts about my life and the world around me	12345678910
7.	I suffer from indecision in critical situations	12345678910
8.	I am a doubting Thomas	12345678910
9.	I have many unclarified assumptions	12345678910
10.	I believe that elders always give better advice	12345678910
11.	I feel the mentors can dispel unfounded fears	12345678910

12.	I can get better results when my problem is entrusted to a mentor	12345678910
13.	I am ready to take advice from my family members	12345678910
14.	I don't feel guilty to discuss my personal problems with others who are elders to me.	12345678910
15.	I can change my habits to achieve goals on the advice of mentor	12345678910
16.	I feel guilty when I take an independent decision	12345678910
17.	I feel that others give advice from their rich experiences	12345678910
18.	I am not confident to shoulder the responsibility for my decisions and actions	12345678910
19.	I may go wrong when I do things on my own accord without advice	12345678910
20.	I believe that leaders of every kind need mentors more than others.	12345678910

SELF-ANALYSIS SCHEDULE FOR LEADERSHIP PASSION

SCHEDULE – 7.1

These statements are designed for the self-evaluation of your leadership sharing the purpose, process and proceeds. Each specific statement is assessed with yes/no answers. If the number of ‘yes’ excels ‘no’ your leadership passion is high.

1.	I am obsessed with the passion to be a leader	Yes / No
2.	I can understand the motives of my subordinates	Yes / No
3.	I am ready to sacrifice many things to retain my power	Yes / No
4.	I am ready to take risk for my position	Yes / No
5.	I can subserve to secure my leadership status	Yes / No
6.	I have the audacity to take unpleasant decisions	Yes / No
7.	I can coerce my followers to do unpleasant tasks	Yes / No
8.	I am ready to go out of way to sustain my leadership	Yes / No
9.	I can share my purpose with my followers	Yes / No
10.	I can convenience my followers with the styles I adopt	Yes / No
11.	I can share the fruits of my endeavors with my followers liberally	Yes / No
12.	I can shoulder responsibility for the failure of my followers also	Yes / No

13.	I am a role model to my followers	Yes / No
14.	I can handle inter personal conflicts successfully	Yes / No
15.	I take the responsibility in fulfilling the needs of my followers	Yes / No
16.	I share my ideas with my followers and consider their opinions	Yes / No
17.	I do not hesitate to take harsh decisions	Yes / No
18.	I play father/figurehead role to my followers	Yes / No
19.	I watch the personal interest of my followers and help to meet them	Yes / No
20.	I play an effective role of mentor to my followers	Yes / No

SELF-ANALYSIS SCHEDULE FOR LEADERSHIP BEHAVIOUR

SCHEDULE – 8.1

This is a self-evaluation process to know the gap of your leadership motives, habits and skills in terms of standard behavior and actual behavior in words and deeds. The differences between the number of Yes of 'a' category and number of Yes of 'b' category reveal the deviation of actuality from ideology.

1.	a) A leader should be enthusiastic b) I am enthusiastic	Yes / No Yes / No
2.	a) A leader should be ambitious b) I am ambitious	Yes / No Yes / No
3.	a) A leader should communicate effectively c) I communicate effectively	Yes / No Yes / No
4.	a) A leader should be flexible b) I am flexible enough	Yes / No Yes / No
5.	a) A leader should be fearless b) I am fearless	Yes / No Yes / No
6.	a) A leader should have endurance b) I have endurance	Yes / No Yes / No
7.	a) A leader should have discipline b) I am disciplined	Yes / No Yes / No
8.	a) A leader should be steady in moods b) I am steady in moods	Yes / No Yes / No

9.	a) A leader should have humility b) I am humble	Yes / No Yes / No
10.	a) A leader should have sympathy b) I am sympathetic towards others	Yes / No Yes / No
11.	a) A leader should be empathetic b) I am empathetic	Yes / No Yes / No
12.	a) A leader should be dependable b) I am dependable	Yes / No Yes / No
13.	a) A leader should have perseverance b) I have enough perseverance	Yes / No Yes / No
14.	a) A leader should be decisive b) I am decisive	Yes / No Yes / No
15.	a) A leader should have self-awareness b) I am aware of myself	Yes / No Yes / No
16.	a) A leader should have competence b) I have enough competence	Yes / No Yes / No
17.	a) A leader should be assertive b) I am assertive	Yes / No Yes / No
18.	a) A leader should be creative b) I am creative	Yes / No Yes / No
19.	a) A leader should be spiritual b) I am spiritual in my activities	Yes / No Yes / No
20.	a) A leader should have high sensitivity b) I am sensitive	Yes / No Yes / No

SELF-ANALYSIS SCHEDULES FOR LEADERSHIP TOXICITY

Two schedules containing 20 statements each are designed for self evaluation to know your non-toxic or toxic nature of leadership. Each specific statement is assessed on a 10-point scale. If your score is above 50 per cent, in the case of first schedule, you are positive or non-toxic. If your score is above 50 per cent, in the second schedule, you are toxic and if it is less than 50 per cent it is otherwise.

SCHEDULE – 11.1 POSITIVE OR NON TOXIC-LEADERS

1.	I love people around me	12345678910
2.	I want to show more sympathy to others who are in distress	12345678910
3.	I always keep myself in other's position and decide what to do in a given situation.	12345678910
4.	I believe in honesty as the dishonesty will be exposed sooner or later	12345678910
5.	I want to be a more sociable	12345678910
6.	I forgive people when they commit mistakes	12345678910
7.	I can extend courtesy even to person unknown to me	12345678910
8.	I want to co-operative and collective in all endeavours	12345678910

9.	I believe that righteousness is a noble and divine act.	12345678910
10.	I want to earn money and fame and use it for the community good.	12345678910
11.	I seek the advice of my friends and well wishes	12345678910
12.	I don't like to spend or waste my time in gossiping	12345678910
13.	I am by nature rational in judging the things	12345678910
14.	I normally sleep well (sound sleep)	12345678910
15.	I plunge into action to serve socially desirable activities and goals	12345678910
16.	I am ready to use my extra energy to serve the needy	12345678910
17.	I love to watch the movies of love and humour	12345678910
18.	I crave for happiness	12345678910
19.	I enjoy in sharing my success or failure with the people around me.	12345678910
20.	I am regular to my work	12345678910

SCHEDULE – 11.2
TOXIC OR NEGATIVE - LEADERS

1.	I am proud of my life	12345678910
2.	I cannot tolerate the success of my competitors	12345678910
3.	I am irregular to my work	12345678910
4.	I love watching the movies of violence	12345678910
5.	I believe in the philosophy of enjoying life	12345678910
6.	I feel corruption is not at all wrong as it is an incentive for extra work	12345678910
7.	I never reveal my original ideas or feelings to others	12345678910
8.	I like to lead a luxury life.	12345678910
9.	I believe that money is the only strength for any person	12345678910
10.	I believe that without cunningness people cannot survive in the modern world	12345678910
11.	I have a strong belief that people can be purchased very easily by money	12345678910
12.	I can forget the good done to me but not harm done especially by my friends.	12345678910
13.	I am irregular in eating, drinking and sleeping	12345678910
14.	I am rough and tough in my dealings with my superiors, subordinates and peers.	12345678910
15.	I am strong minded and never change my decisions	12345678910

16.	I am wild in adverse situations	12345678910
17.	I become wild if do not get my due from others.	12345678910
18.	I become angry quickly and I do not forget it for a long time	12345678910
19.	I can't move freely with the people who trouble me.	12345678910
20.	I am arrogant in my transactions with others.	12345678910

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WHO SHOULD USE THIS BOOK

People who want to achieve **success** and enjoy **happiness** should use this book.

Who

1. Want to enjoy both success and happiness serially.
2. Do not like to take a chance in their efforts.
3. Are interested to make the right investment of their money.
4. Want to quit or resign the job due to bad temper.
5. Are doubting Thomases and fickle minded.
6. Depend purely on luck without introspection.
7. Want to proceed legally against their employers.
8. Do not have good experiences to undertake the projects.
9. Are more speculative and sentimental in their activities.
10. Want to escape from the snares of the enemies.
11. Have to deal in a turbulent environment.
12. Want to escape cultural barriers due to culture diversity.
13. Want to introduce new ideas or overcome the problems.
14. Want to be creative and not interested in “doing the done”.
15. Want to go for divorce in the marriage contract.
16. Are self made due to the loss of parents in the early life.
17. Are captivated by self confidence and over confidence.

18. Are interested to avoid suffering from the emotional surging.
19. Want to avoid problems before they occur.
20. Want to establish harmonious relationship with kith and kin.

Let's pause and ponder

Mentoring involves the processes and practices of preservation of excellence among people in all professions having a bearing on the progress of humanity and rectification of imperfections and disorders in the social systems. In the *Bhagavadgita* Lord Krishna proclaimed that whenever *Dharma* is on the decline and *Adharma* is on the rise, He would create Himself to harmonise the worldly disorders. In the *Maha Bharath* Krishna assumes the role of a *mentor* to guide the Pandavas and particularly Arjuna. Similarly, the men of thought in the form of Seers, Messiahs and Prophets like Adi Sankara, Buddah, Jesus and Mohammad appeared on the scene to mentor humanity. Mentoring is a lofty profession which was unfortunately ignored in the modern society. To restore peace, harmony and prosperity among all professions and sections of the community the need of the hour is to bring back the practice of mentoring. Had many politicians, business wizards and disguised religious men got suitable mentors they would not have suffered from the unprecedented debacles which the world has been witnessing. The fraudulent behaviour and scams which are increasing day by day in the fields of politics, business, technology and religion can be attributed to toxic mentoring and leading.

Therefore, the government, business organizations, industrial institutions, philanthropists, NGOs, teachers, students and parents should

pause and ponder seriously to work for reinstating the institution of mentoring for the well being of humanity at large. Mentoring extricates humanity from the rut of tragedy & terrorism, corruption & nepotism, pollution & excessiveness, parochialism & dogmatism and ushers in peace and prosperity.

***THE RELATIONSHIP OF MENTOR AND
LEADER IS LIKE -***

***THOUGHT AND LANGUAGE,
PRUDENCE AND LAW,
REASON AND SENSE,
RIGHT AND DUTY,
AUTHORITY AND WORK,
PATIENCE AND PEACE,
WISH AND WILL,
SONG AND NOTE,
FIRE AND FUEL,
SUN AND RAY,
WIND AND MOTION,
OWNER AND WEALTH,
LAMP AND LIGHT,]
EMPATHY AND JUSTICE,
CHANNEL AND RIVER,
POWER AND MAGNET,
SOUL AND BODY.***

***FOR BECOMING AND BEING
A LEADER
SHOULD BE PASSIONATE NOT
CONDITIONED BY OBSESSION,
PRO-ACTIVE BY NOT
BEING COMPULSIVE,
TRANSPARENT BY NOT
BEING MANIPULATIVE,
A LISTENER BY NOT
BECOMING DEPENDENT,
A LEARNER BY NOT
BEING BIASED,
AN INFLUENCER BY NOT BEING
DESPOTIC
&
A RECEIVER OF FEEDBACK
FROM ALL SIDES.***

**A leader should be as solid and
absorbing as Earth;
as fluid and cool as Water; as hot and
shining as Fire;
as invisible and powerful as Air;
and as accommodating and forbearing
as Sky
in appropriate proportions to fulfill
the Means, Ends and Motives of self and
other selves.**